

MOODY BIBLE INSTITUTE MONTHLY

Prophetic Number

August 1931



The Blackhawk Statue, Near Oregon, Illinois

Rising forty-eight feet above a bluff overlooking the Rock River, stands this heroic statue

Lorado Taft, sculptor

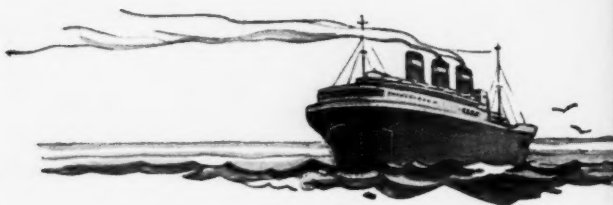
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*—though I can't even
leave my chair!"*

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Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
AND INSTITUTE TIE

Published on the first of each month by the Moody Bible Institute of Chicago

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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AUGUST, 1931

No. 12

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August, 1931

Correcting a Misunderstanding

Shocking it may be; but some of the Lord's people think the Jews are all right, that their time is "not now," and that in God's own good time, they will be saved! So, no need to give them the gospel now!

But, to the well taught Christian, such a fantastic theory violates every principle of the Gospel of the Lord Jesus Christ. There is no mystic charm or hocus pocus hanging over the Jew, that will guarantee him ultimate salvation simply because he is a Jew! If a Jew dies without Christ, he is lost—lost forever, just exactly as a Gentile. "For there is none other name under heaven given among men whereby we must be saved," was the Holy Spirit's ultimatum to the Sanhedrin through Peter in Acts 4:12.

Dear reader, are you ready to shoulder your responsibility for the lost condition of millions of Jews, because you failed to testify to them?

And here we stand, where God has put us, interpreting to the Jews a genuine Christianity—your Christianity. We need your prayers, your sympathy, your money. The oldest people stand at the door of the youngest, and Zion calls to Columbia.

Will you help? "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

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to the Jews, Inc.**

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Moody Bible Institute Monthly

AUGUST, 1931

EDITORIAL NOTES

I have yet many things to say unto you, but ye cannot bear them now.—John 16: 12.

Thankfully do we observe the consideration of our Master's teaching, its proportion to what minds can bear, its partial discoveries and gradual development and its reticence till it is time to speak. We trace this characteristic in Jesus as an educator. He says things here which He would not have said a year before; and has things yet to say which He will not say now under present conditions of thought. The conditions will be altered, when the events have taken place. After the death, the resurrection, the ascension, and the coming of the Holy Ghost, these truths will find their place in prepared hearts.

Who that knows his own mental history does not feel grateful for these words! They tell us of tender consideration for immature stages of thought and wise methods of gradual advance in spiritual apprehension. Did not the prophet say of the Good Shepherd, "He shall gently lead those that are with young"? It was spoken not of sheep, but of minds. He will not deal precipitately with the processes of travailing thought or impatiently with yet imperfect conceptions. We yield ourselves more trustfully to the Teacher who knows what is in man, and leads His disciples on as they are able to bear it.—Thomas Dehany Bernard, M. A., in *The Central Teaching of Jesus Christ*.

It comes to pass that in our present number we are able to give our readers something from the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

A Prophecy Number

We are assisted in doing this by Mr. Ferguson's "The Hope of Israel—What Is It?" which furnishes a simple but effective answer to a recent volume which has troubled some people because the author seems to think that when the Bible speaks about Israel it does not mean what it says. Mr. Ferguson's article is followed by one from Mr. Young on the "Three and a Half Years" in Daniel and Revelation, which, brief as it is, will be found well worth reading. The subject, in our opinion, does not concern the Church, which will be translated before that period arrives, but in reply to the question Mr. Young raises, we think that each period mentioned by the prophets, days, months, years, is different from the others and to be determined by the term used for it.

Dr. Ostrom's exposition of "The Sea of Glass in the Apocalypse" is, as stated, an abstract of an address given by the author at a Bible conference in New York City. An abstract of such an address is always more or less unsatisfactory—one always wishes there were more—but nevertheless, the subject is so unusual and so interesting in itself, that we are grateful to Dr. Ostrom for letting us have even the abstract.

Our own editorial, "Shall the Church Pass Through the Tribulation," speaks for itself, but we should like to say here, that we think the treatment of the subject is somewhat unusual and we hope it may be found particularly helpful. Commonly the subject is treated in the use of texts from many parts of Scripture, but we felt that there might be some advantage in limiting ourselves in this instance to Paul's words to the Thessalonians.

The apostle Paul writes to Timothy warning us that "the time will come when they will not endure sound doctrine." That is to say, they will not "stand for it" nor remain under it, much less bear testimony to it. And by "they" are not meant the people of the world of whom the apostle is not thinking or writing at the moment, but the professed disciples of Christ, church members as we now call them. They will not permit themselves to be interrupted in their selfish purposes and plans by the teachers God has given them, but "having itching ears will hearken to themselves teachers after their own lusts." Their rabble of false teachers will not be those who will teach them what they need to know, but what they want to know, and as a result, "they will turn away their ears from the truth and turn aside unto fables."

"A False Track of Myths"

"Fables" in the Greek, is *muthos*, our word "myth." Therefore how instructive and comforting it is to turn to Peter's words in the sixteenth verse of the first chapter of his second epistle, and find him saying: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." As another translates him: "We have not been on a false track of myths, artificially liberated, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

What are some of these myths of the present day to which professing Christians have turned aside after false teachers have turned away their ears from the truth? One is the myth of evolution, which has taken the place of divine creation. Another is the myth of an "ideal Jesus" in place of

the historic Jesus Christ revealed in the four Gospels. A third is the myth of social service as a substitute for salvation through the blood of the cross. Alas, how many of them there are!

No wonder Paul should say to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season" (II Tim. 4:1, 2).

May those of us who have the opportunity hear and also heed the warning.

There is a bank president in the Middle West who made a pledge of \$250 for the work of the Moody Bible Institute payable in six months, and then forgot

A "Proof of Christ" it. He was reminded of it about a year later, when he wrote expressing his "shame and sorrow" and explaining that he had been taken ill at about the time the pledge was made, had been in a sanitarium for weeks, and that contrary to his custom, no record of the pledge had been made. He then added:

"December 15, 1929, to May 5, 1931, is one year four months and twenty days. I make interest at six per cent on \$250 for that time \$20.83, and enclose my check for \$270.83 to cancel the obligation. Please accept my apology. I keep an accurate set of books for my personal affairs and know every dollar I give or pledge for benevolences, and will say again I am chagrined.

"If you will send me a receipt for the check, I will place it in a conspicuous position on my desk for it will keep me humble.

"With my best wishes to you and the hope that I may aid you more later, I am

"Sincerely yours,

"_____"

It is a great thing to know men like this who, in the words of another, "have never lost the purple of their loyalty, have never punctured the dyke of honesty, and in whom Micah 6:8 is lived over again." Such men not only strengthen one's faith in God, but also keep alive one's faith in humanity. In a conversation about a similar man some days ago, one was heard to say: "You cannot account for Mr. _____ without accounting for Christ. The proof of Christ is the 'new creation' in such men as he."

Two outstanding types of Hinduism have come to our land, each through liberal invitation and subsequent American support, rather than financed from India. First, the Vedanta with numerous centers, having local citizens for officers instead of controlled by the swamis, their guest preachers. This is an

Hinduism Invades America

extension of the Brahmo Samaj (a reform movement attempting compromise with Christianity), and flourishes in no other country outside of India. It teaches salvation by individual realization through a process of evolution from within, and is even closer to Hindu doctrine than its counterpart there. Professing to only reveal the deeper truths of Scripture, it interprets all as suits its principles. It tends to attract restless folk, largely women, who have drifted from one belief to another and find peace in its professed larger outlook and freedom from perplexing doctrine. Since Hinduism claims to be the basic and all inclusive religion, they can accept it uncritically and be spared the toil of thinking for themselves. This movement is declining.

The other, the Yogoda Society, represents an insidious and more dangerous invasion, for it is a closely knit body adopting American ideas, high pressure advertising and community service propaganda, and seeks affiliation with the liberal churches. It teaches physical relaxation, healing, magnetizing of the spinal column, and mental concentration, along with its religious philosophy. To win our people it has shifted the Hindu aim from escape from the world by renunciation to escape from anxiety, and promises all around bliss and financial success.

Many other cults among us owe indirect origin to Hinduism or are kindred with it through the Concord transcendentalists who prepared the way. Emerson, Walt Whitman, Ralph Waldo Trine, New Thought, Unity, and Christian Science all reflect it. Mrs. Eddy, in the suppressed early editions of *Science and Health*, quoted from its sacred Upanishad scriptures. We need to be on our guard against all of these things.

A metropolitan daily comes out with a strong and virtuous editorial on "The Gary Tragedy." It thinks the facts have a social significance which ought to produce serious thinking in the nation, inasmuch as the tragedy had its inception not in a low dive, but in what passed for an American home, and in a social gathering of young people not of the underworld, but presumably of respectable life. It was a drunken orgy in which few of the decencies of civilized life survived. Several of the youth revealed a moral character only matched by a debased form of savagery. The editor thought, and truly, that something was fatally lacking in the bringing up of the young animals, lacking in the homes, schools, churches and social atmosphere they were breathing. He charged it upon "pacifism, ill-advised humanitarianism, the diversion of clerical interest from pastoral activity to political and legal measures to dragoon conduct." These tendencies, he thought, had weakened the morale of the people, but he said nothing at all about newspapers like his own, which have so much to do in creating the social atmosphere of a community. They spread the horrid details of such tragedies on their front pages, call particular attention to them by headlines, and then use their back pages for photographs of the participants.

They do more than this, indeed. They contribute to lawlessness by sneering at the Eighteenth Amendment, by caricaturing the "drys" and designating prohibition law officers as murderers. This is not true of all the newspapers, we are thankful to say, but it is true of many influential ones which have done their full share in connection with the homes, the schools and the churches in weakening the morale of our young people and in fostering "a rank growth of callow cynicism, indiscipline and gross self-indulgence."

When we finished reading the editorial, we could but say, "Physician heal thyself."

The Prince of Wales says that "the taste of the world is becoming as fickle as women's fashions." He gathers this from his recent commercial tour through South America.

Another Landmark Gone

"The people have gotten the habit of wanting change for the sake of change," he thinks, and a good many people agree with him. His observation came into mind the other day as we read that Yale University had abandoned Latin and Greek as a requirement for the degree of B. A. Why discard this long tradition in education, this bond of understanding among scholars, "the mother of elegance in all the languages"? The reason is found in what the Prince of Wales learned in South America. The modern languages are more practical, more immediately useful. You can promote trade and sell more goods on that continent, if you are proficient in French, German and Spanish. This is good enough in itself, but why throw exact scholarship to the winds to obtain it? Calvin Coolidge, who expressed himself on the subject not long ago, is right when he says that for the idea of liberty and law, for many of the spiritual impulses of life, for the sources of things, one must still turn to the classics.

Some who read these words as well as he who writes them, may not live to see the day, but it is surely coming when mankind will be the sufferer for the loss of the knowledge, to say nothing of the mental discipline, now cast into the discard with these supports of our political and social structure.

Our readers are aware that for the past year or more a committee of Congress, known as the Fish Committee after the name of its chairman, Hamilton Fish, Jr., of New York, has been investigating communistic activities in the United States. Mention was made of it in our *Potpourri* last month in an excerpt from the *Civic Bulletin*.

The committee had hearings in practically every section of the United States where such activities were reported, and listened to some 275 witnesses representing all walks of life, including various types of communists themselves, who by the way, have not attempted to hide their fundamental purpose. They have shown themselves apparently proud of taking their orders from Moscow and giving allegiance to the red flag and the Soviet Union. Just what this allegiance means is shown in

brief, in the excerpt above mentioned.

The report of the Congressional committee has now been made to the House of Representatives, and is identified as "House Report 2290, Seventy-first Congress, Third Session." An extract from it has been put out for the public in a pamphlet of some sixty-six pages, and it is to recommend its reading to our subscribers that we have penned this editorial. Doubtless the pamphlet can be obtained by addressing a local congressman, or writing to the Clerk of the House of Representatives at Washington, D. C. From time to time the *MONTHLY* may contain quotations from it, but ministers, educators, parents and leaders of the people generally, should possess it themselves.

Our previous observations on Communism have brought an inquiry as to where or how this movement got its start. Communism began in 1848 with the "Manifesto of the Communist Party," by Karl Marx and Friedrich Engels, two apostate Jews. This Manifesto it is said, is also the Bible of modern Socialism as well as Communism, and is therefore an important world document.

The basic thought underlying the Manifesto is that the history of all human society has been the history of class struggles. In other words, an incessant warfare between the exploited and the exploiter, the oppressed classes and the ruling classes, so-called. This struggle has now reached a stage when the oppressed class (the proletariat) cannot free itself from the ruling class (the bourgeoisie) without forever ridding society of all exploitation and oppression. In other words, communists openly declare that their purpose can be achieved only by the forcible overthrow of the present social order. The proletarians have nothing to lose but their chains, it is affirmed, while on the other hand they have a world to win, hence they are urged to unite for revolution. In later issues we may have more to say about this.

Christ Life for July, a monthly edited and published by Howard A. Banks, Pittsburgh, Pa., is a powerful broadside against the Red menace. Among other features it contains a good abridgement of the report of the Congressional Investigation of Communist Activities, and then follows it with "A Little Shelf of Books" and "A Brief Anti-Bolshevist Bibliography" which point the way to further information on the pressing subject and make the issue worth many times its price.

The Red Menace

Indeed, the brief editorial "The Power of Propaganda," by Mr. Banks himself, is such an awakener that we purpose reprinting it with his permission in a later issue of our own.

Mr. Banks had experience on a secular newspaper under the tutelage of a great editor, Josephus Daniels, and he exhibits his training in as fine a piece of reporting of its kind as we have ever read. We speak of the leading article in the issue, entitled "Two Significant Meetings in Philadelphia Five Blocks Apart." It is a striking contrast, drawn by a master hand, between the Convention of the

World's Fundamentals Association and the mass meeting of Communists. Send for a copy.

* * *

Thirty years ago, while employed as a cartoonist on a Chicago daily, E. J. Pace was converted to Christ, and since then he has turned the cartoon to a higher ministry. Latterly he has instituted a weekly cartoon poster service for display

Cartoon Posters

on church bulletin boards, wayside pulpits, billboards, and in other ways.

These posters are issued in uniform size on heavy paper, and so far as possible in a serial form. That is, No. 1 will logically lead to No. 2, and No. 2 to No. 3, etc., and in the process of a year a wide range of Christian truth will be presented. The purpose is to arrest the attention of passers-by who never go near a church.

We were so impressed by the value of this kind of ministry, that after examining some of the posters and talking with the author about his plans, we volunteered this editorial concerning them. They are an inexpensive way of broadly sowing the gospel and enabling it to effectively enter the souls of men by the eye-gate.

Get in closer touch with the matter by addressing the Gospel Truth Poster Service, 100½ Main Street, Van Wert, Ohio.

Shall the Church Pass through the Tribulation?*

Editorial

A SOUTHERN correspondent wrote us some time ago about a sermon in *The Gospel Witness* (Toronto) by the well-known Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church of that city. The theme of the sermon was, "Are We on the Eve of the Great Tribulation," and it was presented with the clearness and strength commonly associated with that pulpit. However, the preacher saw "no warrant for the theory of the pre-tribulation rapture," but considered that the Church, the body of Christ, would be on the earth during the Tribulation, and apparently for the whole period. This troubled our correspondent who asked, "Shall we have to reverse some of our most cherished beliefs with regard to the Lord's second coming, and give up our hope that

"Today, may be, He will come"?

We replied assuring her that such need not be the case, and while meditating on the subject, we concluded to write this editorial enlarging on our reply for the benefit of other souls who may be similarly troubled.

There was much truth in the sermon referred to with which of course, we heartily agreed. For example:

1. That the world is not improving.
2. That the age will not end in righteousness.
3. That we should not lose the perspective of history.
4. That the Antichrist will one day rule.
5. That the Scriptures are given us for the confirmation of faith both now and in more difficult times through which we may pass.
6. That it is dangerous to make symbolic scriptures the standard of interpretation.
7. That the Tribulation will immediately precede the coming of the Lord.

Our Point of Difference

But at this point we differed just a little. It was here the preacher said, "*I conclude there is no scriptural warrant for the theory of the pre-tribulation rapture.*" And yet that scriptural warrant, at least so it

seems to us, was in the scripture he then went on to quote, especially as that scripture is read in connection with its context. We give it in full in case any of our readers may not have their New Testament handy:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

It will be observed that this was a special revelation, "the word of the Lord" to Paul personally. Not the only special revelation he ever received, but the only one on this subject. Naturally there was a reason for his receiving it just then, but what may have been that reason?

The Reason for Paul's Revelation

Some find the reason in the fact that all the references to the second coming of Christ up until the close of the book of Acts, pointed to His coming in judgment on the nations and for the deliverance of Israel out of their hands in order to the setting up of the kingdom. In other words, in all these references the contemplated sphere of blessing was earthly rather than heavenly. See for example, Christ's own words in Matthew, chapters 24 and 25, and their parallels, the words of Peter in Acts 3:12-26 and those of James 5:1-9. While none of these writings as such, may have been in circulation before the close of the Acts, say A. D. 61-63, yet their contents constituted the preached word of that period and were well known.

But some one may say, Why settle on the close of the Acts, what has that to do with the matter? The answer usually given is that up until that time Israel, as a nation, had still an opportunity to accept Jesus as her Messiah and King, in which event He would have immediately returned

to judge the nations and set up the kingdom. Study the words of Peter in Acts 3:12-21 to discover this, and for further confirmation turn to Paul's words, Acts 28:28. "I will offer no conjectures," says Sir Robert Anderson, "as to what the course of events would have been if the nations had accepted the divine amnesty proclaimed at Pentecost. . . . 'The times and seasons' rest with Him to whom a thousand years are as one day. And when in Matthew 24, for example, the Lord addressed His hearers as though they themselves would pass through the Great Tribulation, we recognize that this would have proved literally true if the Jews had accepted Him as their Messiah" (*Forgotten Truths*, pp. 72, 73).

What About the Church?

Now all this time, i. e., down to the close of the Acts, while the second coming of Christ was thus being spoken of, while the thought in mind was the kingdom of Israel and the sphere earthly, there was growing up the young Christian Church composed of both Jews and Gentiles. What would be its position with reference to the second coming? No mention had been made of it in connection with the return of the rejected King of the Jews. What about its dead therefore? Had the Lord forgotten them? No wonder the saints were distressed. No wonder they were sorrowing "as others which have no hope."

Behold then, our gracious Lord vouchsafing this special revelation to Paul for their relief! He would have them know that even if He should return to Israel, He had made peculiar provision for them. Their dead would come with Him when He came. They would rise from the dead first, and the living would be caught up together with them in the clouds to meet and be forever with Him in the air. They were to "comfort one another with these words."

Of course, taken by itself alone, there is no argument here for a pre-tribulation rapture, the argument follows. But there is a strong presumption here. As another puts it, "If Christ's coming to call away His heavenly people signifies the same thing as His coming to deliver Jerusalem and the Jews from Gentile armies under the Antichrist, then we must conclude that in the Scriptures words may mean anything, and all discussion of them is idle." That is a pretty sweeping remark which

*Any one who desires to go into this subject further will be interested in three tracts with the same title. They are written by Rev. F. L. Chappell (5 cents), Dr. F. E. Marsh (10 cents), and Dr. C. I. Scofield (20 cents). The first two are obtainable at the Bible Institute, Colportage Association, and the last at the Philadelphia School of the Bible, 1723 Spring Garden Street, Philadelphia.

we ourselves would not father, but it is worth quoting.

What the Next Chapter Says

Now for the argument in the context. Come to the next chapter, which in our judgment should not have been separated from the preceding one because it is so evidently a part of it. In passing, it ought to be repeated that the divisions into chapters and verses in the King James Version are not of divine authority. They are the work of uninspired editors for the better convenience of readers and students of the Bible, but not infrequently they interrupt the flow of thought and sometimes they lead even to a contradiction of the mind of the Holy Spirit. It is nearly so here, for the apostle now goes on to say:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:1-3).

This is the Tribulation. Paul is here referring to the world, not to the Church. The Christians at Thessalonica needed not to be written about the times and seasons of the Tribulation, and for the patent reason already stated. They had heard of it repeatedly. Paul himself had instructed them concerning it as shown in the story of the founding of the Church by him, in Acts 17. But while they did not need to be told about the Tribulation, what they did need to be told about was the "mystery" of the translation of the Church "before the great and terrible day of the Lord come" (Joel 2:31). That would be a day of "darkness," and "destruction," Paul declared, but not for them, for they were "all the children of the light." Let them be sober therefore, "putting on the breastplate of faith and love; and for an helmet, the hope of salvation." And why that hope? What ground was there for it? He tells them the ground of that hope, saying:

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:9-11).

What "wrath" and what "salvation" has Paul in mind here? Can there be any reasonable doubt that these verses 9-11 harmonize with the preceding verses 1-3? And if he is referring to the Tribulation in the one case, is he not referring to it also in the other? Must not the "wrath" to which they are not appointed be that of "the day of the Lord"? And must not the "salvation" they will then obtain be their translation ere that day shall come upon them? We would not be over-insistent upon it, but surely this seems reasonable.

Probability Turned to Certainty

Now if the reading of the First Epistle to the Thessalonians leaves us with a reasonable probability of a pre-tribulation rapture of the Church, the reading of the Sec-

ond Epistle changes that reasonable possibility into almost a certainty.

The Second Epistle to the Thessalonians was written not very long after the first, and for the purpose of comforting the Church under its persecution and correcting a serious error by which it was threatened and arising out of that persecution.

"It is a righteous thing with God," says the apostle, "to recompense affliction to them that afflict you," a righteous thing, not a cruel thing as some would charge upon God. And it is equally a righteous thing for God to recompense you who are afflicted with "rest with us," that is to say, rest together with us (II Thess. 1:6, 7).

But when shall that rest be entered upon? At the time

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God (Gentile nations), and that obey not the gospel of our Lord Jesus Christ (Jews)."

This is the Tribulation, is it not? But will the "rest" be entered upon before or after that event? In his First Epistle Paul gives us reason to believe it will be entered upon before and not after it, and can we imagine that he will contradict himself here? Indeed no, for at verse 10 he goes out of his way, if one may so say, to declare that it shall be

"When he shall have come to be glorified in his saints, and to be marvelled at in all them that believed, because our testimony unto you was believed."

"When he shall have come." The King James renders it, "When he shall come." But the word is *elthē*, and those familiar with Greek know that it is in the subjunctive mood and second aorist tense, and therefore should be rendered "shall have come." In other places, the translators so render it, and consistency would require that it be so rendered here. Any reader of the English only can determine this for himself by examining some of the other places where the word occurs, for example, Matthew 11:40; Mark 8:38; Luke 17:10; John 4:25; Acts 23:35; Romans 11:27; I Corinthians 15:24, 25.

As Dr. Bullinger says in his work, *The Church Epistles*, "From these passages it is perfectly clear that when the judgment on the ungodly is revealed, the Lord shall have, already and previously, come to be glorified in His saints, and have given them the promised 'rest.' 'In that day' refers to that glorious day of which He had spoken in I Thessalonians 4."

Two Aspects of One Event

Returning now to the sermon on which we are commenting, its author says, "I am familiar with the distinction some make in Thessalonians between the *epiphany*, the *parousia* and the *apocalypse*. I am convinced these are three aspects of the same event." The first word means *manifestation*; the second, *presence*; the third *revelation*. He thinks these are not three events, but three aspects of the same event, and we agree with him as to the one event. We agree also that they are three *aspects* of that one event, or two at least, if by "aspect" he means the *Standard Dictionary* definition of that word, namely, "the salient

characteristic which marks a thing at a particular time." In this case, a "salient characteristic" which marks one aspect of the event is the Rapture of the Church, and a "salient characteristic" which marks another aspect is the judgment on the nations, the Tribulation.

The author says at another point, that "the Scripture does not put an extended period between the *parousia* and the revelation of Christ." We agree with him in this also, and inasmuch as he admits that there is a "period" between them, we are perfectly satisfied to omit "extended," as the Scripture throws but little light on the item of time between the first aspect and the second. However, it was in "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29).

Distinguished by Violent Contrasts

Some teachers of prophecy use the word "stages" rather than "aspects." They speak of two stages of the Lord's coming, the first when He descends into the air and the dead in Christ are raised and the living saints caught up to meet Him, and the second when He descends to the earth as "the lightning cometh out of the east and shineth even unto the west" (Matt. 24:27). There are violent contrasts between these two stages or two aspects which markedly separate them, as for example:

The first is for the saints, the second for Christ's enemies.

The first is for salvation, the second for judgment.

In the first all ascend, in the second none ascend.

In the first Christ comes into the air, in the second He comes to earth and His feet shall stand upon the Mount of Olives (Zech. 14:4).

In the first He is heard, in the second He is seen.

There are other contrasts, but these are enough, are they not, to show that there is a period between the two stages, or two aspects, however extended it may be.

Finally, our good brother says,

"What matters it to the blood-washed child of faith whether these hours of shadow shall give place to another sunny afternoon before the last dark night of all shall settle down upon the earth, or whether we have even now reached the world's eveningtime, and the noise we hear and the distress we feel be but the beginnings of the world's last sorrows?"

We do not feel competent to say just how much it "matters," but in any event is that the real question before us? Is it not rather, "What saith the scripture?" Shall the Church, the body of Christ, pass through the Tribulation, or shall it be caught up to meet the Lord in the air before that day? In the foregoing, we have tried to show that the latter will be the case according to the scripture.

There is a great advantage in *united* prayer. It makes intercession more *unselfish*. We are prone to give undue emphasis to what personally affects us and our narrow circle of sympathies and interests. To join with other devout souls in prayer enlarges its range and scope and refines its spirit.—A. T. Pierson.

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Clean Hearts *and* Right Spirits

An Exposition of Psalm 51

By Rev. Herbert Lockyer, Bradford, England

THE man after God's heart cried: "Create in me a clean heart, O God; and renew a right spirit within me." And such a double prayer from such a man deserves our prayerful attention.

There is no need to enlarge upon the setting of Psalm 51. Its heading tells its own tragic story. Darker guilt than David's we can scarcely find, seeing he abused his kingly power and yielded to his worst passions. But let us not forget that this is his "Penitential Psalm"—one blotted with the tears, anguish and repentance of David's guilty heart. And not only so, but the Psalm is applicable to us all, for it reveals something in each of us near to heaven and something near to hell, something divine and something diabolical. And then, as Dr. Scofield reminds, the Psalm marks the footsteps of sinning saints back to God.

Its structure, although superb and significant, is nevertheless, in three simple sections, namely:

1. The Confession of David's Guilt, 1-6.
2. The Prayer for Divine Renewal, 7-12.
3. The Blessings of Restored Fellowship, 13-19.

And the Psalm, although written more than 3000 years ago, might have been penned yesterday, thus proving that the Scriptures are not for an age but for all time. Now let us confine ourselves to the double petition of verse 10. First of all, there is

I. The Prayer for Cleanness of Heart

The verse as a whole possesses two desires, the one being the complement of the other; and because clean hearts and right spirits go together, what God hath joined together let no man put asunder.

The clean heart is the inward work of grace. It stands for what God does in me. It represents the *root* of holiness. The right spirit, on the other hand, is the outward work of grace. It can stand for what God does through me. It shows forth the *fruit* of holiness. "Create a clean heart—renew a right spirit"—are these not strange requests coming as they did from David's lips? I thought he was God's already, that he was the Lord's anointed! Was he not called the man after God's own heart? Why then does he yearn after a clean heart? Ah, such a craving brings us to realize that there is something more than being born again: and that there are deep desires within the soul to meet and satisfy. A heart regenerated is the possession of all believers, seeing that it represents the removal of sin's penalty and guilt. But a clean heart is a life in which sin's power and thralldom are destroyed. There are three things worthy of note at this point:—

1. This Is a Necessary Creation.

In the progress of the Psalm, David travels from outward sins to inward sin

—from practice to principle. Although a saint for well nigh fifty years, he comes to discover hidden depths of sin and evil springs within his nature. David's tragedy was this, that he suffered his life and royalty to be marked by one sin. Oh, the peril of indulging in one sin! Most of the outstanding saints of the Bible spoiled their characters through allowing one dead fly to settle in the ointment.

Noah spoiled his walk with God by intemperance.

Abraham lost his influence with Abimelech by deception.

Moses was shut out of Canaan because of a hasty temper.

Miriam became leprous because of her criticism of Moses.

Achan met his doom through his covetousness.

Israel was kept out of the Land of Promise through unbelief.

And here David discovers that his life and testimony are ruined by lust (II Sam. 12:9, 10). And in this Psalm he arrives at the cause producing such a climax. He digs down to the roots of his failure. As Dr. Alexander Whyte puts it, "He lays on himself the blame of a tainted nature instead of that of a single fault; not of a murder only but of a murderous nature."

Have we discovered our need? Do we realize that the germ of the worst crime is within us? Because of a world of undiscovered sin have we not to cry, "Create a clean heart in me! in me!" If true melody would be ours we must play continually upon these three strings of the harp of holiness: "Who shall ascend. . . He that hath clean hands and a pure heart." "Truly God is good. . . to those of clean heart." "Blessed are the pure in heart for they shall see God."

2. This Is a Holy Creation.

David prays for a heart that is clean. He wants the fountain to be pure. If only his heart can be kept right he feels that the issues will glorify God. It may be as well to understand what is meant by "a clean heart."

- a. What it is not.

Looking first of all at the negative aspect, let it be said that it is not a sinless state, a life of absolute perfection. The New Testament uses two words we often confuse, namely, "blameless" and "faultless." Without fault is always used of our glorified state. The phrase is used of Christ while here below, but He alone had right to such, seeing He was sinless. With an increasing spiritual apprehension, there comes a fuller knowledge of sin. Ignorant we may be of the wrong of some things we allow, and because of our ignorance, blameless. Nevertheless, we are in fault; and as in the Old Testament there was the sacrifice for sins of ignorance, so Jesus is our Sacrifice for sins of omission and commission. We must never

forget that we have still the old nature which is the source and seat of sin, and that while it remains we are ever subject to its attractions.

- b. What it is.

We would not water down the meaning of David's phrase, for we want all God means by it. We all need to pray David's prayer, and to experience all that he meant when he prayed it. And, blessed be God! there is no need to wait until the phrase is clearly defined, for He is able to translate it into experience. It is sadly possible to argue about the exact nature of a clean heart, and yet miss it.

"Make me willing to receive
All Thy fullness waits to give."

The word "clean" means having a heart in which there is no known, conscious, unjudged, unforgiven and uncleansed sin. The sin unknown, however, is fully known to God. David prayed that he might be cleansed from secret faults (19:12); that is, from faults not hid from others but unknown to himself. Paul's word is very striking at this point: "I know nothing against myself; yet am I not thereby justified: but he that judgeth me is the Lord" (I Cor. 4:4). A clean heart then is the consciousness that there is nothing between the Lord and ourselves. And where the clean heart is maintained, the unconscious soon becomes conscious, and with such, immediate repentance and confession for what, with clearer light, we see to be wrong. This is why John uses the present progressive tense in speaking of the cleansing blood of Jesus—"It cleanseth," that is, now and always. It keeps on cleansing sin as with growing spirituality it is discovered.

3. This Is a Divine Creation.

We are shut up to God even as the psalmist was when he prayed, "Create in me. . . O God." Self cannot produce the holiness God requires, seeing there are forces within it beyond human control. The Revised Version translates it "for me." Not only "in me" but "for me." This is why God's creative name *Elohim* is used. It is His work, and His alone.

"Every virtue we possess;
And every victory won;
And every thought of holiness
Are His alone."

And further, this word "create" is a word used most strictly of God's creative power. Therefore, because the clean heart is of God's fashioning, self-effort and self-suppression are useless. The word also implies God's power to make something out of nothing. It is used of the world in Genesis 1:1, and of the saints in Ephesians 2:3. What can we offer God to make a clean heart out of? All we have to present is our sin and our brokenness of spirit over such. And then out of the wreckage of our life He creates abiding character.

II. Prayer for Rightness of Spirit

Clean hearts and right spirits are twin necessities. The absence of the latter, however, is the dead fly in the ointment of many a renewed life. It is possible to seek the clean heart and yet possess and maintain a wrong spirit in our daily life. Now the connection between a clean heart and a right spirit is very close. David must have not only a heart that is pure but a steadfast spirit to resist temptation. So we may interpret his double prayer in this way:

The clean heart put David right with God. After being created of God he had to perfect holiness. God gave the seed, and David cultivated the garden.

The right spirit adjusted his relationship with Bathsheba and others whom David had wronged. It was the outward garb of holiness.

Both aspects are needed. The clean heart is the root, principle or fountain of holiness, the saint's character in its Godward aspect. The right spirit is the fruit, practice or spring of holiness, the saint's conduct manward. Let us look first of all at

1. The Renewal.

These two words "create" and "renew" are not the same. In creating an object, God does so from what is not there. When He creates a clean heart He produces it in its entirety.

"Come not to find, but make this troubled heart

A dwelling worthy of Thee as Thou art."

But to renew a thing is to refresh what was there before. David had had a right spirit, for did he not confess that God had restored his soul (Ps. 23)? What he desires is the repair of a dislocated life. And in the economy of grace the Lord provides this—"A new heart will I give you and a new spirit will I put within you" (Ezek. 37:26).

2. The Rightness.

Now what is the nature of this right spirit? Many a consecrated heart is marred in its influence because of being unequally yoked with a wrong spirit. Clean hearts are powerless to attract souls to Jesus if they are not wedded to right spirits—the medium of expression. This is why the little girl prayed, "O

God, make bad people good, and good people sweet." So often our words, dispositions and attitude nullify the power of our consecration. There are several ways of dealing with this last phrase of David's prayer. For example, there is

a. The right spirit.

Often we harbor a wrong spirit. We are jealous, critical, unforgiving and hard. At times we maintain a wrong spirit toward God because of His providential dealings. But "the right spirit" is the spirit of Jesus in everything and toward everybody. It is not the word "right" as standing over against that which is "wrong" in the sense of something grossly sinful, but rightness in respect to being honest and transparent in every detail of our Christian life. David had been guilty of deception, hence his prayer.

b. The steadfast or constant spirit.

The margins of both the Authorized Version and the Revised Version supply us with this thought. David wants a constant spirit, and the figure is that of a firmly planted foot and braced up frame. He does not want to be borne along by the rush and torrent of passion, but steadfast, firm and constant in faith and obedience in the hour of temptation. He desires to be rock-like. In a later Psalm, David speaks of those who "set not their heart aright and whose spirit was not steadfast with God" (78:8).

And is there not a great need for this selfsame spirit in Christian service today? People are not steadfast and unmovable, but shifty, loose, moody and huffy. God, however, calls us to steadfastness. When a soldier has been standing at ease and is called to attention there comes the eager eye, the braced up strength, the hard grip of his weapon, the firm planting of the foot. And such is to be our constant attitude, for there are no parade days for the believer. Our adversary, the Devil, is ever seeking to devour us, therefore the shock of attack is always impending.

Within the Psalm there are other verses with the word "spirit" within them, and as they all hang together forming the same chain of thought, let us look at them for a moment.

3. The Free or Willing Spirit.

The Revised Version of verse 12 gives us, "Thy free or willing spirit." And the Holy Spirit is not the spirit of bondage, but liberty, and if He controls the regenerated spirit it is bound to be a "right" one.

The Authorized Version, however, gives us "a free spirit," that is, willing, noble or princely in all its services. And Christ needs more of this noble and princely spirit in those who serve Him. He must have not grudging, but unforced obedience. When workers have to be begged and pleaded with to give of their service or sustenance to the cause of Christ, there is something wrong with their spirit.

4. The Broken Spirit.

In verse 17, David speaks of a "broken spirit." His came to be broken, shattered and humbled. Has our spirit been broken, or is it proud and hard? A right spirit is the spirit of humility, and humility is "realized nothingness." Jesus had to break the loaves before they could feed hungry people, and His own precious body had to be bruised and broken ere He could save. And like Him we too must bleed ere we can bless.

5. The Holy Spirit.

David, in verse 11, prays that God's Holy Spirit will not leave him. He, of course, lived in the old dispensation, and therefore his fear is not ours, seeing that the Holy Spirit is our abiding Comforter. But David knew that the Holy Spirit was the source of all he prayed for. A right spirit is one renewed, hallowed and sanctified by the Divine Spirit. And if we trust the Holy Spirit to permeate our spirits then they will be right, constant, willing and princely. Our greatest need then, is a deepened sense of the Spirit's presence and power, for it is only as we remain yielded to Him that our hearts retain their cleanness and our spirits their rightness. Mark the assertion in verse 13: "Then shall I teach transgressors . . . and sinners shall be converted." Revival is the outcome of renewal. Clean hearts and right spirits mean the ingathering of lost ones. May God then answer David's double prayer in all our lives!

The Hope of Israel—*What Is It?*

By Rev. H. S. Ferguson, C.I.M., Cheng Yang Kwan, Anhwei, China

THE Scriptures show the origin, formation and establishment of the nation of Israel. They also fore-show the apostasy of Israel (Deut. 31:16), the punishment (Deut. 31:17, 18), the preservation, the regeneration, and the restoration of Israel.

Concerning the first two of these five propositions, there can surely be no question. Concerning the last three, let us search the Scriptures.

I. Israel's Preservation

The preservation of Israel is fore-

shown in Scripture in language at once clear, strong and positive.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed

of Israel for all that they have done, saith the Lord" (Jer. 31:35-37; 33:19-26).

"The seed of Israel, for all that they have done." Are not the above prophetic words written concerning the same seed of Israel that had sinned so grievously that God had apparently cast them off altogether, and they would have had no just ground of complaint if He had done so?

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be thou dismayed, O Israel; for, lo,

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I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:10,11).

That these prophecies were not fulfilled in connection with the return from Babylon is evident, for at that time, and after, Israel was not at rest and quiet, with none making him afraid, but was exposed to troubles, wars, massacres, conquests, and even captivity. These prophecies reach down through the whole course of the ages.

Christ shall break them, the nations, with a rod of iron, and dash them in pieces like a potter's vessel. They shall become as the chaff of the summer threshing floors, which the wind drives away (Ps. 2:9; Dan. 2:34, 35, 44, 45). They shall altogether cease to exist as nations. But not so Israel. Of them He will not make a full end. While sun, moon and stars endure, they shall not permanently cease from being a nation before Him.

To apply the curses of prophetic scripture to the Jew, and the blessings to the Church, is a very simple and convenient rule of thumb, but it is altogether without warrant.

"For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:42).

Is it not the same people in both cases? Besides, in many prophetic passages the curse and the blessing are so closely interrelated, or interlaced, as to make separate application impossible, except by sheer force and arbitrariness.

"For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these

things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after" (Jer. 30:12-17).

This follows directly upon verses 10 and 11, and refers to the same Jacob, Israel, as verse 10. Is not the one who is restored and healed the same as the one who was afflicted and chastised? Does God afflict and chastise Israel, Jacob, for their iniquity and restore and

has chastised so heavily for their sins, but that they are to be preserved through all their calamities?

And the preservation of Israel is an historical fact, as well as one of prophecy, for that people has been preserved through the centuries and the millenniums, through vicissitudes such as no other nation has ever encountered and survived; and they are a power to be reckoned with in the world today. The prophecy has been fulfilled to date, and is still going on in fulfillment.

II. Israel's Regeneration

And the Scriptures clearly and positively foreshow the regeneration of Israel.

The new covenant of Jeremiah 31:31-34 is promised to the house of Israel and the house of Judah, whose fathers God brought up out of the land of Egypt, and with whom He made a covenant at that time. And this prophecy is not fulfilled until it is fulfilled to the people to whom it is promised, and with the results foreshown.

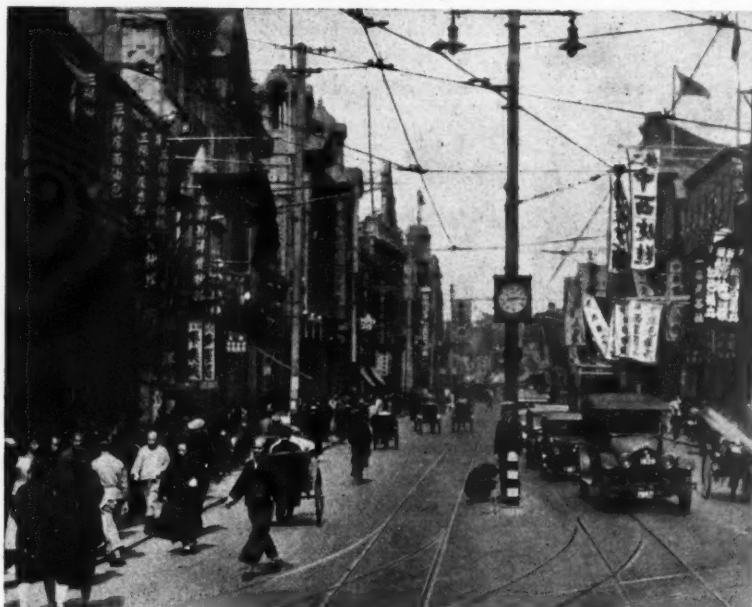
"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more

every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

This new covenant has already been declared. The Lord Jesus Christ is its surety and mediator (Heb. 7:22; 8:6), and by means of it the Church is being formed.

It takes always at least two parties to enter into a covenant, for it is entered into by the mutual consent of the parties concerned. Up to the present Israel as a people has refused to consent to this covenant, and so has remained without it. They are still blinded (Rom. 11:25) and the veil is still upon their hearts (II Cor. 3:14-16). But the blindness is only for a time; until the fullness of the Gentiles be come in (Rom. 11:25) and the veil will be taken away (II Cor. 3:16).

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for



A Principal Thoroughfare in Shanghai, China

heal another, the Church?

"Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 42:24-43:2).

Is it not the same Jacob, Israel, throughout this passage? Is not the Jacob, Israel, to whom preservation through flood and fire is promised, the same as that upon whom those judgments fell? Is it not evident that God has not cast off His people, whom He

this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

The new covenant will be fulfilled to them when individually, but on a national scale, they accede to its terms, by accepting Him who is its mediator.

The regeneration of Israel is if possible even more clearly foreshown in the great prophecy of Ezekiel 36:24-28:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

What could be clearer or more positive and definite than this? The Spirit of God within, causing them to walk in His statutes and to keep His judgments, is the secret of the law in the inward parts, written in the heart. This is the new covenant.

III. Israel's Restoration

And the Scriptures plainly foreshow the restoration of Israel. The prophecies dealing with this event are so many and so definite that a person bent on writing briefly on the subject is embarrassed by a superabundance of material.

The last passage quoted above (Ezek. 36:24-28) is a prophecy of restoration as well as of regeneration. And it appears that the restoration to the land precedes the regeneration of Israel.

"For I will take you from among the heathen, and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you." . . . "And ye shall dwell in the land that I gave unto your fathers; and ye shall be my people, and I will be your God."

Thus Israel, regenerate, is to be restored to and to dwell in their own land, the land that God gave to their fathers.

"Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen that are round about you shall know that I the Lord build the ruined places, and plant that which was desolate: I the Lord have spoken it, and I will do it" (Ezek. 36:33-36).

Can this prophecy refer to any other than the nation Israel? What has the Church to do with living in the land that the Lord gave to the fathers of Israel, rebuilding its cities, and tilling its soil?

Jeremiah 31, the new covenant chapter, is also a chapter of restoration, for new covenant regeneration and restoration are inter-related.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock. For

fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:37-42).

Although this prophecy was spoken and written at the time of the Babylonian captivity, it was not fulfilled in the return from Babylon, nor at any other time up to the present; so its fulfillment is obviously future. Not after the return from Babylon did Israel dwell safely, for as already observed, they were after that still exposed to wars, massacres, conquest, and even captivity; and even to this day they have not received the one heart and the one way here spoken of; neither have they yet entered into the everlasting covenant here referred to, which is none other than the new covenant.

The restoration of Israel is related to the manifestation of the King.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer.

23:5, 6).

And this restoration shall be an event of such transcendent majesty as to throw into eclipse in the minds of men the manifestation of divine power involved in the exodus from Egypt.

"Therefore, behold, the days come, saith the Lord, that they shall no more say: The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7, 8).

The above are a few out of very many passages referring in clear, positive, and undeniable terms to the restoration of Israel; to God, and to their own land. And they are the word of Him who knows the end from the beginning. The original promise of restoration upon repentance (Deut. 30:1-10) still stands. It has not been abrogated. But the repentance now required is new covenant repentance; repentance toward God and

Israel, "Weeping Apart"

By Elizabeth A. Scott, Moody Bible Institute, Chicago

The little child, not-understanding child,
Awoke and found his palace all a-gloom,
His mother weeping in her satin room—
Kneeling and hiding her sweet face so mild.
His father strode apart and, broken, piled
Sobbing on bitter murmur: "To His tomb
We cursed and sent—my King and God!—What doom
Awaits our race, rebellious and so wild!"—

O Israel, thy broken wailing cease!
Thy heart is rent, and not thy garments now.
Though heaven pass, God will perform His vow:
He opens up a fountain for thy sin;
Thou shalt be glorious, without, within;
And over thee shall reign thy Prince of Peace.

the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he" (Jer. 31:10, 11).

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord" (Jer. 31:27, 28).

Is the above capable of any other application than to the nation Israel? When did God ever watch over the true Church to pluck up, to break down, to throw down, to destroy and to afflict?

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may

faith toward our Lord Jesus Christ; repentance that will bring them into harmony with God through Jesus Christ, in whom all their hopes are centered. He is the Son of David in whom the Davidic covenant is to be fulfilled, and who is to reign over the house of Jacob forever (Luke 1:32, 33).

The covenant with David necessarily implies the preservation, regeneration, and restoration of Israel, for they have their place in that covenant (II Chron. 17:9-15), and the throne of David is the throne of the house of Israel (Jer. 33:17).

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and the house of Judah" (Jer. 33:14-17).

What then is the hope of Israel? There is in Christ the hope of individual salvation for Jew and Gentile alike, and both, as they accept Him, are being incorporated into the Church, which is His body. There will be caught up to meet the Lord in the air when He comes for His own (I Thess. 4:16, 17).

Yet for the Jew, the house of Israel,

there is a hope that is peculiarly their own. It is the hope of national restoration. It is the hope voiced by the two disciples on the road to Emmaus: "But we trusted that it had been he that should have redeemed Israel" (Luke 24:21), and again by the disciples after the resurrection, in the question, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). Jesus had shown Himself alive to them after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1:3). And what they had heard had left room for this question. The substance of the question was not rebuked, but they were told, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). This hope of Israel will be realized in the fulfillment of the covenant with David; when David's righteous Branch, *Jehovah-tsidkenu*, shall reign and prosper, executing judgment and justice in the earth. And they shall dwell in their own land (Jer. 23:5-8; 33:14-17).

There is very much kingdom prophecy in the Old Testament that is not ful-

filled in the kingdom as it now is, or as it is parabolically foreshown in Matthew 13. The stone cut without hands has not yet broken in pieces and consumed all those kingdoms and become a great mountain filling the whole earth (Dan. 2:34, 35, 44, 45). The people of the earth are not yet beating their swords into plowshares, nor their spears into pruning hooks, neither have they forsworn the study of war (Isa. 2:4; Mic. 4:4); neither are they sitting every man under his own vine, and under his fig tree, none making them afraid (Mic. 4:3; Isa. 11:6-9). The fulfillment of such prophecies as these, and the restoration of Israel, are intimately related to the manifestation of the Prince of Peace.

Are there difficulties in the way of the fulfillment of prophecy? They all belong to Him whose word the prophecy is. Every one in whom is the faith of Abraham is fully persuaded that what He has promised He is able also to perform (Rom. 4:21). And every one in whom is the faith of Paul believes God, that it will be as it has been told us (Acts 27:25). It is better to accept the plain statements of the Word of God than any man's attempt to explain them away.

The Miracle at the Red Sea

By Evangelist John C. Cowell, Jr., Fayetteville, N. C.

IN THE *Monuments and the Old Testament*, by Ira M.

Price, Ph.D., professor of Semitic Languages and Literature in the University of Chicago, we find a map entitled, "The Land of Goshen." It purports to show the exit of the Israelites from Egypt, and to explain in a naturalistic way the miracle of the Red Sea experience.

Underneath the map, which is rather crudely drawn, we find this explanation: "In the eastern section of the delta of Egypt, the Hebrews had their allotment of territory. A king 'who knew not Joseph' enslaved them, and after long years of slavery, they escaped from the land under a favorable wind, across one of the shallows of the Bitter-Lake-northern-extension of the Red Sea. Note the location of the store-city Pithom." In this way the Scripture-blind modernist gets around the miracle God performed to save His people from Pharaoh, and seeks to explain this supernatural event in a natural way.

How far from the truth is it? Let us examine the Scriptures. Did God perform a miracle, or was it, in reality,



The Land Through Which the Israelites Entered Canaan

just a common occurrence in that part of Egypt?

Was the Red Sea a Marsh?

We find that instead of the Hebrews "escaping from the land under a favorable wind, across one of the shallows of the Bitter-Lake-northern-extension," they marched "on dry ground through the midst of the Red Sea" (Exod. 14:16). This was no trip through a marsh, or even over the 'dry part of a shallow basin from which the water had been blown by the wind. It was a journey through the midst of the Red Sea. We

are aware of verses 21 and 22, but we do not feel that these mean that the winds that blew that night were ordinary winds, and that they drove back the waters of "a shallow lake" and in that brief time, dried the earth so that the Hebrews could march over on dry ground!

The wind came in obedience to Moses stretching out his hand over the waters, as God had commanded him (cf. Exod. 14:16 with 14:21). The strong east wind was used by God to roll the waters up, and it

was into the midst of the sea that the Israelites went. If it had been only a shallow lake they crossed, the east wind would have rolled the waters up on their side and made the passage impossible.

And then again, one wonders why Dr. Price didn't notice these words: "And the waters were a wall unto them on their right hand and on their left" (Exod. 14:22, also v. 29). Maybe he would explain this by telling us that the winds blew from the east awhile and then whipped around to the left and blew from that direction awhile. And probably add that Moses, or whoever wrote

the book of Exodus, as the modernists are not at all agreed as to its author, failed to supply this detail.

Down in Hyde County, North Carolina, there is a body of water known as Lake Mattamuskeet. Before a pumping station was installed there to drain the lake, which is very shallow, it was not an uncommon thing for a strong wind to blow the water from one side of the lake to the other. However, this occurred only when the wind happened to be blowing from a direction that it struck the shallowest parts of the lake. The water in these shallows was from three to six inches deep, and the wind did not have to blow very strongly to blow it out into the lake, or even to the other shore. But then when this occurred, never did the land become completely dry. It was always wet and soggy; and it never returned to these shallows with a rush.

Were the Egyptians Drowned in the Shallows?

If the Hebrews escaped from Egypt across the shallows of a lake and not through the Red Sea, as the Bible says, how do we account for the destruction of Pharaoh and his army? The Bible says that the waters came upon the Egyptians and their chariots as they sought to flee and turn back from chasing the Israelites, and that it covered them so completely that not a man escaped (Exod. 14: 26-28). And all this took place when Moses stretched out his hand over the sea (Exod. 14: 27).

One would like to ask Dr. Price just how it happened that the waters were blown back onto the shallows when Moses raised his hand. And also, how Pharaoh and his entire army could lose their lives in water not up to their knees. He endeavors to get over this difficulty in this way: "Pharaoh sent after the escaping Israelites a detachment of swift charioteers who became

mired in the sand and perished in the returning waters" (Ibid. 192). See how simple it is? Just imagine a thing is so and write it down in a book, and it becomes to modernists authentic history. It seems to me that if this professor is right, at least one of these Egyptians could have extricated himself and saved his life.

And then, too, how did the Hebrews get across on dry land while those who followed later, after much more wind had blown over the shallows to dry them, mire down so deep in the bog and slime? It is explicitly stated in Exodus 14:29 that "the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left."

The whole account in Exodus 14 is at variance with the groundless speculations of Dr. Price. His writings are like the writings of all modernists when analyzed and investigated—speculatory and founded upon theory.

Three and a Half Years— Forty-two Months— Twelve Hundred Sixty Days

By R. H. Young, Palmetto, Fla.

THESE three terms in the prophecies of Daniel and Revelation are accepted by students as indicating definite periods of time, and indicating the same length of time, except when used with the "year-day" significance. Nowhere have I seen any other understanding suggested.

But recently the question came to me, Why has the Holy Spirit used these three expressions of definite length of time? Do they mean the same thing? Or, if there be a difference, what may it be?

This question led to a study of the Jewish calendar, with enlightenment as to the fact, though without light on the "why" of it.

Of course it is recognized that the term "three years and a half" is our way of saying what the Scripture means by "time, times and a dividing of time." And it is perhaps also recognized that the Hebrew year of twelve months falls short of our calendar year by some ten or more days, so that to bring the lapse up to date an additional month is inserted every three years, similarly to our adjustment by a leap year every fourth year. This reveals that three years contains thirty-seven or more months instead of thirty-six, so that an addition of another half year brings the total of months up to forty-three or more, and also that forty-two months is always less than three and one-half years. Correspondingly, the number of days in that number of years is more, and of forty-two months less, than 1,260. The following table illustrates this:

Jewish Year	Fall Of	Years	Months	Days
5684	1923	3½	= 43½	= 1285½
5685	1924	3½	= 43	= 1280
5686	1925	3½	= 43½	= 1284½
5687	1926	3½	= 42	= 1278½
5688	1927	3½	= 42	= 1273

So much for the facts. At no time are the three periods of equal length. Whether the Spirit had this in mind and chose one or another purposely, is the question. If He did, what may be the significance? Is each period to be determined by the term used for it without reference to the other periods, or by the apparent equality? Is this one of the signs by which the meanings of the definite prophecies are to be recognized as "the time of the end" draws near when "the wise shall understand"?

Perhaps some portion of the discrepancy may be due to our assumption that "the dividing of a time" is a half year. In one instance (Dan. 12: 7), the original (*chatsi*) does sometimes signify "half"; in the other (7:25), *pelag* is a cleaving, not definitely a half, better a fraction; and this might allow for the difference shown in that place. But the fact remains that forty-two months is never 1,260 days.

In this study, of course only the Jewish calendar has been considered, the prophecies relating as they do to that people. There has been an attempt to so juggle figures as to prove that in a sufficiently long cycle of years the year of months regulating the Jewish calendar will coincide with the year of 365 days of our Gentile calendar. Perhaps this may be; but how can such a fact affect the short lengths of time indicated in Daniel 12 and Revelation 11 and 13?

A Little White Flower

By Clayton S. Bryant, East Orange, N. J.

A little white flower in a desert of gold,
Peeped up at a sun which was flamingly bold.
And all through the day of the desert's great heat,
The little white flower stood smiling and sweet.
And evening came, and the sun had sunk down,
But the little white flower wore never a frown.
She knew she'd not wilt from the withering glow,
While the waters of life were flowing below.
And there on the billowing desert she stands,
And the life-giving waters flow under the sands.

The Sea of Glass in the Apocalypse:

What Is It?

By Rev. Henry Ostrom, D.D., Greencastle, Ind.

Abstract of an address at a Bible conference in Calvary Baptist Church, New York, under the direction of the Moody Bible Institute

EVIDENTLY it is not by accident that the Apocalypse is the last book of the Holy Bible. It would not fit so well any other place. It is the climax, the appropriate finish of God's Word. The natural earth and heavens are here the new earth and the new heavens. Human sorrow and tears are here substituted by melodies of triumph of the saved. The pilgrim Church is now a Bride, and the marriage supper has been served. The Lamb slain is now the Lamb in the midst of the throne. Christ rejected and slain is now Christ unveiled and in majesty glorified.

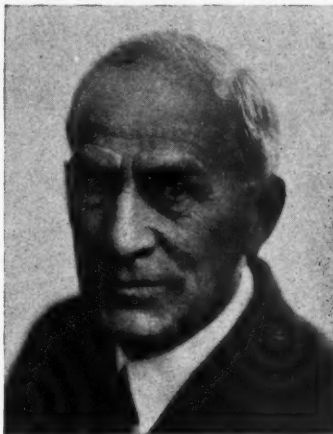
Since the humiliation is passed and here Jesus is unveiled, you read the word "beloved" not of individuals but only of the city of Jerusalem, and this book is the book of the King and the subjects rather than of the father and the child. It tells of the regal, the radiant and the final. It has four hundred and five verses, and in these, two hundred and three quotations or figures are from the Old Testament scriptures.

The Bible Explains Itself

One can easily see how a working knowledge of the Old Testament would help one gain the real message of the Revelation. Starting with Genesis, and including the Psalms and the Prophets, and also giving special attention to Matthew 21 and Romans 9, 10, and 11, one is quite equipped to meet the temptation to fear or confusion with this wonderful book climaxing the book of wonders. Indeed, all parts of the Bible lend light on all other parts. When do we really need to go outside the Bible to explain anything in the Bible? "God is His own interpreter," and with the Holy Spirit's aid, the Bible is its own interpreter.

Turning now to the fourth chapter, we come upon "the sea of glass before the throne." We err if we too quickly conclude that the sea here means the ocean or any other great natural body of water. It is true that in 5:13 as also in 7:1 and in some dozen other places the word does mean ocean, but in all instances the context makes this plain. Yet, I dare say the use of the word in 15:2, as well as in 4:6 does not refer to the ocean. Then, what does this word sea mean?

Applying the rule that the Bible so fully explains itself, we look in the Old Testament for the use of the word sea. There we find that the large laver in the Temple built by Solomon was called "the sea." It was a molten vessel measuring about fifteen feet from brim to brim, and mounted upon molten oxen. Ten small lavers were also included in the Temple, but they were for the washing of the burnt-offering. This "sea" substituted for the one special laver in the days of the Tabernacle. Of valuable metal, it was



Rev. Henry Ostrom, D.D.

broken up and carried by the Chaldeans into Babylon (I Kings 7:23; Jer. 52:17).

Types Are Living Prophecies

If now we go back to the Tabernacle, the portable structure for the journey, we find that the laver there was to contain water where Aaron and his sons (already bathed) should wash their hands and feet when they entered the Tabernacle of the congregation and when they were about to offer sacrifice. Thus it was for the same use as the later larger vessel called the sea.

What application of the rule that the Bible explains itself, is more striking than the use of types so plentiful there? Types are—shall we say—living, moving prophecies. And when we come upon any mention of the Tabernacle or Temple or their parts, furniture or furnishings, we do well to pause and consider, but not to overstress the type. Indeed, what would otherwise rank as crude and strange, becomes with this consideration a marvel which exalts the messages of the Bible above all literature.

If, for instance, we read the account (John 13) of our Lord washing the disciples' feet—and bear in mind that He says (v. 7), "What I do thou knowest not now, but thou shalt know hereafter"—a little careful tracing will reveal that not only was the significance disclosed thereafter, but that the disclosure had been already clearly typified also. To the statement of our Lord Jesus here, we could say that Peter did know that he had girded himself with a towel; he did know that with water in a basin He had proceeded to rinse the dust from the disciples' feet, and what He had said meantime must have been heard. But He evidently means that the whole proceedings have a significance which would fully come to light later however

clearly it had been typified beforehand. He was not only doing the slave's task, but He was giving a picture which shows the union between the priests' rinsing from the laver and the "sea," and something else which would be made plain afterward or "hereafter."

Cleansing by the Word

So heeding that word "hereafter," we turn page after page of the later record to see if we can find it. Page after page we read the wonders of this heavenly unity until we have come to the Epistle to the Ephesians: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (5:25, 26). And we are by the use of these words reminded of John 15:3: "Now ye are clean through the word which I have spoken unto you"—the blood for salvation, the Word for rinsing.

Let us now make a brief summary to assist us to see better the extending treasures of wealth connected with this rich truth of the cleansing:

1. The laver in the Tabernacle was for the priests that they should wash hands and feet thereat. They already had been bathed.

2. Israel having arrived in the land, constructed a stationary building, the one grand and golden structure where God was to especially stress His presence. A larger laver than that in the Tabernacle and the name of it "the sea," was made and set in place for the rinsing.

3. Under the new covenant all believers in Jesus Christ as Saviour and Lord are constituted priests (I Pet. 2:5, 9). This fact in no degree discounts the standing of elders, shepherds, overseers. But it accounts greatly the sacred privilege of intercession in the name of Christ given to all the saved. How great is this privilege when applied to intercessory prayer!

4. The cleansing of the priests' hands and feet under the old covenant was from water in the laver (Exod. 30:17-21), but under the new covenant the rinsing is of feet only. The hands are for works, and in Jesus' blood all works prove unavailing. But the feet are for the journey, and the way is dusty, so the feet of the Christian are rinsed with the Word. Manifestly it is a provision for the dusty journey.

5. We reserve comment about the sea of glass until a little later.

Our Dusty Pilgrimage

And now it is the pilgrimage scene. We know that it is not the kingdom of heaven established on earth. No, it is the pilgrimage of strangers on the earth. And how plentiful the dust! What depth of love for the Word and what sense of the effectual working of the Word must we have when we rate it, clear beyond the

humorous story or the funny strip in the newspaper, or even the well expressed opinions of men who comment upon what the Holy Spirit has provided in the Word! Customs, pictures, songs, jibes and flings, together with hardships and failures in business and friendships, impairment of physical health and sore bereavements, all constitute, with such like, the dust of the pilgrimage. The day may almost completely close with much more of questioning if not murmuring than of thanksgiving. And Satan may steal the early waking moments of the morning and fill them with groaning and complaining instead of renewal of peace and thanks to our Heavenly Father. There is no way to meet it all like the rinsing with the Word. It is our Lord's provided way. God the Holy Spirit accompanies the pure Word for the very cleansing we need, and it exceeds all sentiment and all mere emotion. For, "Thus

saith the Lord" carries unspeakably greater strength with it than all the dust of the journey could possibly equal.

But now we have not yet seen "the sea of glass like unto crystal." We have seen the sea in the Temple and for the priests, but "of glass"? Yes, for glass reveals no ruffle if it is touched. "Of crystal"? Yes, for man makes glass and it endures but for a finite time; but crystal, that is God's precious stone and it endures indefinitely. So, here is the provision for the dusty journey all so still, and so unruffled and so permanently thus. Why? Oh, those enthroned priests, these saved sinners, round about the throne of their Saviour and Lord have completely finished the dusty journey. Their pilgrimage is ended forever. No dipping in the waters now to ruffle them for rinsing. They are at home!

A View of Home at Last

And, dear pilgrim in a dusty world, how blessed the fact that He who saves us here opens for us a view of home at last. When He said, "I go to prepare a place for you," we may rest assured that it will be exactly to our liking when we arrive if He has prepared it. Thus in our context the rainbow is a complete circle and it is emerald (restful color); thus also right soon we are told how these saints from earth address our Lord Jesus. Other intelligences in the account speak about Him. They (oh, we cannot say speak), they sing to Him. Speech rises unconfusedly into melody as they adore Him! They tell it to Him, but the vehicle is music. What a home-finding is this! What reverent fellowship with Him who saves and then glorifies!

And, no more dust! "Nothing that defileth."

Biblical Proof of Hell

By George D. Repp, Brooklyn, N. Y.

NOTWITHSTANDING that the Word of God declares there is a place of retributive punishment for those who die unrepentant, and that Jesus spoke of its endless duration and the awful sufferings of those who will be confined there forever, yet it is pooh-poohed and rejected as an antiquated doctrine. It is even declared by many teachers of religion that such a place would be unworthy of an ever loving God and Heavenly Father. God, they claim, would not be just to confine millions of His created children to endless torment because their lives did not measure up to those ideals of faith and righteous living regarding which we are admonished in the Scriptures.

Many reject hell because they do not wish to be disturbed by unpleasant thoughts of the future as they seek to gratify their desires for this world, to amass ill-gotten wealth and enjoy the luxuries of a carnal, self-centered life. They are willing to take a gambler's chance on such a place, rather than forego the pleasures of sin for a season.

It does not matter whether one refuses to believe in hell, the question arises, What right has any one, in contradiction to the inspired statements of the Bible, to say there is no place of retribution for the wicked?

The flippant use of "hell" and the ease with which one individual consigns another to this place of torment, manifests gross ignorance of its meaning. Would they but meditate on the scriptural meaning of hell and the anguish of its inhabitants, they would forever refrain from the thoughtless use of the word, as no one with intelligence or any goodness in his heart would want to see even his worst enemy consigned to its torment.

The True Christian Has No Fear

Just as the Word of God tells us there

is a heaven for the saved, it tells us also there is a hell for the lost. But a born-again Christian has no fear of hell because he is past condemnation. The great white throne judgment will not affect him. Having believed on Jesus unto salvation, he shall not come into condemnation. He has passed from death unto life.

Modernists who do not believe in the deity of the Lord Jesus, His virgin birth, atonement and resurrection, find no difficulty in omitting hell from their creed. If they do not accept the statements of Jesus concerning Himself, how can one expect them to accept His statements concerning hell?

Hell was prepared for Satan and the angels who lost their heavenly estate when they rebelled against God's authority and were cast out of heaven (Matt. 25:41). It is a place born of necessity to meet the prerogatives of a holy God. As nothing that defileth can enter heaven, it is obvious that a place had to be prepared for the final commitment of the Devil and his angels and of wicked and unbelieving men.

Future Recognition?

That there will be mutual recognition in hell as well as in heaven is borne out in Scripture. Jesus gives us a vivid glimpse of the spirit world in the story of the rich man and Lazarus, in which He portrays the awakening of the rich man in torment and the awakening of the poor man in the place of the blest. No sooner had Dives become conscious of his surroundings than he saw Lazarus in Abraham's bosom. He recognized Lazarus and immediately importuned Father Abraham to send him to cool his tongue, being in torment.

One of the agonizing experiences of the lost will be the recognition of relatives and friends. With what blasphemies, perhaps, will lost children accuse lost parents of the neglect of their Christian training and their unconcern during life of their own

and their children's salvation! With what vile imprecations will Church members accuse former ministers for having lulled them to sleep with a Christless gospel and for having robbed them of faith they might have possessed! Just as the saved in heaven will enjoy blissful companionship throughout eternity in the presence of God and the holy angels, so will the lost endure the company of other lost souls. However, it will be company without companionship, for the misery and woe of hell will be so great, and each soul so taken up with their own condition, as to preclude the possibility of fellowship.

After the judgment of the great white throne, hell will be the final abode of the Beast, the Antichrist, or False Prophet (Rev. 19:20), Satan (Rev. 20:10), and whosoever will not be found written in the book of life (Rev. 20:15).

The Patmos Vision

In his vision on the isle of Patmos John saw the dead, both small and great, stand before God (Rev. 20:12). These are the wicked dead from the beginning of the human race, and the wicked on earth who will have been alive up to the great white throne judgment. They will be gathered before the throne of God and of the Lamb, to be reminded of their sins and iniquities which they as ungodly people have committed (Rev. 20:12, 13), and hear the final pronouncement of their everlasting doom (Rev. 19:20; 20:10, 14, 15).

Then the curtain will fall upon the greatest drama ever enacted, the subjugation of a sin-cursed world by the Lord Jesus Christ through His divine power and Godhead. Then the age-long conflict between the forces of hell and heaven will be at an end, with God, the Creator of all things and the rightful Ruler of the universe, victor over all, unto whom will be ascribed praise and honor and glory and dominion and power forever and ever!

Moody Bible Institute Monthly

And while the countless millions of the redeemed will be enjoying the blessings of the new heaven and the new earth wherein

will dwell only righteousness, the wicked will bear their portion in the lake of fire, the place of outer darkness, where there

shall be weeping and gnashing of teeth and where the smoke of their torment shall ascend forever and ever.

The War with the Lamb

By Rev. Gustaf F. Johnson, Minneapolis, Minn., in the *Mission Friend*

A MOBILIZING of the world's forces is in progress, forces financial, intellectual, religious. When I speak of the religious forces I mean the world's religions, not Christianity. Christianity is not one of the religions of the world. It is a divine revelation, the way of salvation, the only way, God's way.

What does this gathering of giant influences mean?

"These shall make war with the Lamb" (Rev. 17:14). The world, represented by the ten kings under the beast will stage a final, blasphemous but unavailing attack on the Lamb. It will be a fight against God, but the world will not so view it.

The world is willing to include God in its philosophy—at least a God, especially if written "god." But the Lamb—never!

The Lamb was slain—that means sacrifice. Sacrifice spells blood—the Cross. The Cross is offensive, foolishness, for the Cross speaks of the curse. The curse reminds of sin. And to speak of the world of sin is like flaunting a red rag before a mad bull.

One of the greatest scientists of our day, who hitherto has been considered an atheist, now repudiates that classification. He believes in some kind of a "god," something he prefers to call the "Cosmic Religious Urge." But he wishes it plainly understood that he does not acknowledge the existence of sin.

A hell-less eternity, a sinless humanity, a saviour-less religion—these must enter into a religion acceptable to the world.

Hence the war with the Lamb!

The world? What is the world?

Some one has defined it as consisting of monarchies, republics, despotisms, laws, customs, traditions, corporations, syndicates, trusts, banks, clubs, brothels, brotherhoods, colleges, theatres, saloons, race-tracks, gambling halls, trade unions, philanthropies, inebriate homes, prisons, forts, reformatories, insane asylums, sanitariums, temperance societies, libraries, cemeteries, courts, legislatures, lobbies, stock markets, department stores, insurance companies, newspapers, magazines, airships, automobiles, navies, armies, high explosives, diplomacies, peace tribunals, hypnotism, spiritualism, Christian Science, higher criticism, New Thought, woman's suffrage, white slaves, religious systems. This intricate, gigantic, dominant system, controlling the cursed ground and lost man during this age—this is the world.

This titanic power is now marshalling its hosts against the Lamb. How is this achieved? By what token may we detect its propaganda?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the



Rev. Gustaf F. Johnson

beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:13, 14).

The kings are gathered for the battle by the miraculous activities of a trinity of demons. One of these came from the mouth of the Dragon, the Devil.

What is his specific weapon? The wisdom of this world. "This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15).

Our Lord speaks of being wise as serpents. The Devil is known for his wiles, his strategy (Eph. 6:11). It was said of him before his fall: "Thou sealest up the sum, full of wisdom, and perfect in beauty" (Ezek. 28:12).

We are not surprised therefore to find the wisdom of the world opposed to the Cross (I Cor. 1:18-23). The princes of this world crucified the Lord of glory because they knew not the wisdom of God, only the wisdom of the world (I Cor. 2:7, 8).

The world's educational institutions teach pagan philosophies rather than revealed truth. The creator of Elmer Gantry receives the Nobel prize for literature. Paul or John, had they lived today, would never have received that honor. The world's education, literature and philosophy, hate and ridicule the Cross. The frog-spirit of worldly wisdom is active in the mobilization propaganda.

Another frog-demon came from the mouth of the Beast. The Beast is Satan's earthly representative, the world-ruler, the Roman prince. He represents the power and the glory of the world-kingsdoms. He is of the family of Mammon, the god of

materialism, of wealth, of money-power. In his power is the world's glory, its beauty, art, pleasure.

In this realm there is no place for the Cross. A cross there may be room for—but not the Cross of Christ. Art will transform the Cross into a thing of decoration—but the Cross of Christ was not a thing of decoration. It was the place of the curse. It offends the religious conception of the Jews and the aesthetic taste of the Greek. The world wishes to hear nothing of sin, hence no curse, no cross, no Lamb of God.

The last one of this infernal trio came from the mouth of the false prophet, the religious head of the world federation.

The activities of this demon will be along the line of pseudo-Christianity, the "Christianity" of world reform, of ethical culture, of bloodless theology. This is the religion of the Interchurch World Movement, of Modernism and unregenerated intelligentsia.

With this religious concept the Bible is of human origin, the Mosaic institutions are the offspring of heathen cults, and the sufferings of Christ the martyrdom for truth, no more. This spirit is as frog-like as the other two and emanates as truly from hell as do the others.

Here then we have the alignment of the armies: Against the Cross, the blood, the Lamb are the wisdom of the world, the glory of the world and the religion of the world. Those whom the world cannot bewitch by its wisdom, it thrills by its glory; those who are untouched by either are deceived by its religion.

All these are against the Lamb!

"And the Lamb shall overcome them."

Amen! Hallelujah!

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William Cowper

Famous Hymn Writer and the "Farmers' Poet"

By Bernhard Ragner, Paris, France

ONE immortal hymn and half a dozen deathless epigrams assure an eternity of fame to William Cowper, that brilliant, melancholy genius whose bicentenary is being celebrated in England this year. Dean Inge will preach a sermon in Cowper's parish church, and Gilpin's famous ride will be reproduced in the streets of Olney (Bucks). School children will sing Cowper's hymns in the market square.

Cowper has been called, with accuracy, the "farmers' poet." He it was who coined the epigram, "God made the country and man made the town." He sang the wholesome joys of life, of health and virtue, as revealed in the titles of his poems—"The Garden," "The Winter Evening," "The Lily and the Rose." He is masterful in his humorous painting of the tame hare, the postman's horn, and the sound of church bells across the snow.

His poetry and prose are eminent'y quotable, and certain piquant phrases have become an inextricable part of our language. Often, we use Cowper's metaphors, like those of Shakespeare, without knowing their fatherhood. He put Robinson Crusoe into poetry, and so produced an imperishable line, "I am monarch of all I survey." He wrote the proverb, "Variety's the very spice of life." He summarized the anti-war doctrine in two lines:

"But war's a game which, were their subjects wise,
Kings would not play at."

And he reduced the power of evil to its correct proportions:

"For Satan trembles when he sees
The weakest saint upon his knees."

Fish was a favorite food with him, and so he christened himself "the most ichthyographic of Protestants." Quite seriously, he thanked God for "the cup which cheers and not inebriates—a cup of tea."

But, his best known phrase is contained in a hymn which has been sung millions of times the world over. In matchless verse, it portrays the poet's faith as he battled with the grim goblins of insanity. Even in despair, he could believe that "behind a frowning providence, God hides a smiling face." This hymn, it has been said, "is a lyric of high tone and character, rendered awfully interesting by the circumstances under which it was written—the twilight of departing reason." Because of its melodious beauty and fervent faith, it will endure as long as the English language is spoken. If Cowper had written nothing except

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

his place in human history would be secure.

In Every Hymn Book

A hymnal minus Cowper's hymns is as improbable as a church without a Bible. We sing them, almost every Sunday, without realizing the tragic story of his life.



William Cowper

"There Is a Fountain Filled with Blood"—yes, that hymn is by William Cowper. He is a saint of hymnology, and the stars in his crown, so to speak, include: "Oh, for a Closer Walk with God!" "A Glory Gilds the Sacred Page," "Sometimes a Light Surprises," "Jesus, where'er Thy people meet, there they behold Thy mercy seat," "Hark! My Soul! It Is the Lord."

The dominant note of his hymns is peace, thankful contemplation, and trustful, reassuring faith. Many of them, perfect in structure, are marked by a streamlike cadence. He wrote them because he had resolved to "make religion poetical and poetry religious," frankly avowing,

"I who scribble rhyme
To catch the triflers of the time,
And tell them truths divine and clear
Which couched in prose they will not hear."

Few but poignant are the facts of his life. He was born in Berkhamstead on November 26, 1731. His mother died when he was six, but her influence remained; years later, her maternal love was "still legible on memory's page" when he wrote his poem, "On the Receipt of My Mother's Picture." He studied law, practiced it for a while, and refused a political office because he feared it had been improperly obtained. Finally, he turned to literature. "Despair made amusement necessary and I found poetry the most agreeable amusement."

Innocent recreations and tender friendships filled his life. He had a genius for provoking loyalty. His letters are masterpieces, full of humor, gentle sarcasms, anecdotes and acute remarks. He was charitable to excess. Loving jest and laughter, he had an exquisitely gracious gift of creating both. He loved animals, comradeship, and above all, life in the country. He worked steadily and persistently, with enjoyment.

His Life Was a Tragedy

And still, clouds of despair obscured his brain. Gloom oppressed his shy and sensitive spirit. An illogical pessimism caused his reason to decay. He was the pitiful victim of fatal delusions—that he had committed the unpardonable sin, that his soul was lost, that he should kill himself. In fact, during periods of insanity, he attempted to take his own life, as he confesses, "by laudanum, cord and knife."

His chief consolation, during these fits of melancholy, was poetry. This is a bizarre remedy for madness, but it worked—alas, only in part!—for Cowper. And so, to quote Mrs. Browning, "from a maniac's tongue was poured the deathless singing!" It was this "deathless singing" which permitted Cowper to escape from the fantasies of his disordered brain. It also compelled him to concentrate, to use his own words, on "the manners and arts of rustic life . . . temperate wishes and industrious hands . . . health and gaiety of the heart." So, a semblance of peace and calm was restored to his troubled spirit.

Incidentally, English literature was greatly enriched by this poetic cure for Cowper's mental derangement. For he revealed himself as a poet of first order, who inaugurated a new spirit in English verse. He brought a sense of humor, which most poets before him had lacked, to his poetical task. In clear, crisp English, he chanted the simple, human affections. Benjamin Franklin, no mean literary critic, wrote of his poetry: "There is something so new in the manner, so easy and so correct in the language, so clear in the expression yet concise, and so just in the sentiments, that I have read the whole with great pleasure, and some of the poems more than once."

Two hundred years after his birth, we can read (quoting Mrs. Browning once again):

"Through dimming tears his story,
How discord on the music fell, and darkness on the glory.
And how, when one by one, sweet sounds and wondering lights departed,
He bore no less a loving face because so brokenhearted."

His voice is stilled, but his accents enoble the English tongue. He is gone, but the majesty of his hymns can never die.

He passed away in 1800, comforted by the loving ministrations of genuine friends. "The expression upon his countenance," it is recorded, "was that of calmness and composure, mingled with holy surprise."

A pretty fancy? Perhaps; but who can doubt that it symbolized the simple truth?

COWPER'S CONVERSION TO CHRIST

We feel led to add the following to Mr. Ragner's article, giving an account of Cowper's conversion to Christ. It is taken from Chalmers' *Lectures on the Epistle to the Romans*.—Editors.

It was through the third chapter of Romans that heavenly light first came to the terribly troubled soul of William Cow-

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per, at St. Alban's, in 1764. Some have said that Cowper's religion was to blame for his melancholy. The case was far different. The first tremendous attack occurred at a time when, by his own clear account, he was quite without serious religion. It had nothing whatever to do with either Christian doctrine or Christian practice. The recovery from it came with his first sight, in Scripture, of the divine mercy in our Lord Jesus Christ. His own account of this crisis is as follows:

"But the happy period which was to

afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and, seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the twenty-fifth of the third of Romans: 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.'

"I immediately received strength to be-

lieve it, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon sealed in His blood, and all the fullness and completeness of His justification. Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. I could only look up to heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Ghost is best described in His own words; it is 'joy unspeakable and full of glory.'"

To Which Class Do You Belong?

By Henrietta Kusch, East Cleveland, Ohio

IN THIS day almost everyone calls himself a Christian. A large number are real Christians, but many are only "nominal" Christians.

So it was in the days of our Lord Jesus Christ. He had many followers. Some were true, and some did not know why they followed Him. A few followed for curiosity's sake, many followed hoping for earthly gain, and still others were undecided whether they should follow Him or not.

In Luke 9:57-60, we see three types of followers, each represented by a young man.

The Impulsive Kind

The first evidently was an impulsive man. "Lord, I will follow thee whithersoever thou goest." But Christ, the omniscient, saw that he was not sincere, that he had not thought of the consequences. "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

What are the consequences of following Christ? "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ offers no hopes for earthly gain, no rewards in this world.

Do we belong to those impulsive men and women, of whom our Lord speaks in the parable of the sower: "Some seeds fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away"; or are we willing to make sacrifices to follow Him, even though we do not have any place where to lay our heads?

The Scrupulous Kind

To the second young man Christ said: "Follow me." This was the greatest call, the greatest opportunity for friendship and companionship which can ever be offered to man—and yet what was the answer? "Lord, suffer me first to go and bury my father." For the sake of his scruples he was willing to live the remaining years of his life without Christ. We do not know whether his father had already died, or whether he merely wanted to show him the last courtesies and kindnesses which only a son can minister. Or was he simply duty-bound to the law, as those of whom Christ says: "If a man shall say

to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition" (Mark 7:11-13)?

We recall that Christ also said to Levi: "Follow me." Levi did not say: "Lord, allow me first to give an account of my work," but instead "he arose, and followed him." Surely Levi gave an account of his work to his overseers, but that was a secondary matter. Foremost was the great call he had just received. Why did not this scrupulous young man do the same thing?

Let no one construe these statements as meaning that children should not take care of their aged parents. Does not the commandment, "Honor thy father and thy mother," tell us what our duty is? But it is also recorded, "Let the dead bury the dead." Let those who are dead in spirit take care of them, but those who have been awakened should never use that as an excuse to prevent them from preaching the gospel, and anyone who has really been awakened and who is filled with a desire to preach the gospel, will never let those things stand in his way.

Let us not forget, "Today, if ye hear his voice, harden not your hearts." "Behold now is the accepted time." We must make our decision now, today, for tomorrow we may not live to see. Christ might stop knocking at our hearts this very evening. "Let the dead bury the dead." Do not become duty bound to laws, traditions, and scruples. Do not become as one of the stereotyped crowd, but when He calls respond as Levi did, "And he arose and followed him."

The Pleasure-Loving Kind

Finally we have the pleasure-bound young man. He came to Christ and said: "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." He must have had some desire to follow Christ or he would not have come to Him and announced his intentions of following Him. And yet, was he sincere? Was it his purpose to follow Christ whole-heartedly, and to consecrate his life to the service of Him? We doubt it. Why? Because of that one significant provision which he makes. "Let me first go bid them farewell." He wished to have

one last farewell. Perhaps he wished to discuss it with his friends, to ask their advice, or perhaps even to be made a hero of.

Perhaps he thought that Christ would hold out to him a life of ease and above all, pleasure, a life where he could go back to his friends at any time. "No man can serve two masters. . . . Ye cannot serve God and mammon." He must decide this question. Shall he serve his pleasure-loving desires, or shall he serve Christ, who has infinitely more to offer, who has salvation and eternal life to give?

What does Christ say to this? "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Can a man plow a field by looking behind him? It would be ridiculous to try it. And if we must look ahead in the material things, how much more on the straight and narrow path which leads to the kingdom of heaven. If we look behind we might suddenly find ourselves no longer on the road but along the wayside somewhere, stranded, or perhaps even on the broad road. This young man looked behind to his friends and their pleasures, which are nothing more than "chaff which the wind driveth away." "Remember Lot's wife." She, too, looked behind, and she paid the price with her life.

The True Kind

Finally, there are the true followers of Christ, who say as Peter did: "Lord, to whom shall we go? Thou hast the words of eternal life." Can Christ say of us as he did of Mary, "But one thing is needful: and Mary hath chosen the good part"?

Are we willing to give up the pleasures of the world, and even our ordinary comforts, for the sake of following Christ? "If any man will follow me, let him deny himself, and take up his cross, and follow me." Do we belong to those to whom Christ says: "If ye abide in my word, ye are my disciples indeed," or "My sheep hear my voice, and I know them, and they follow me." Isn't the wonderful promise "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . and ye shall find rest unto your souls," sufficient to make the tired and weary wanderer stop at the feet of Jesus?

Let us make our decision today. Let us follow Christ whole-heartedly, that we may join the great apostle Paul when he said: "For to me to live is Christ."

Chestnut Blossom Time



Reprinted from *The Congregationalist*



MIDSUMMER comes to its height with a whole new reinforcement of beauty to fill up the depleted ranks of June. The roadsides are gay with St. John's-wort and succory—immigrants both, but as much at home as the English sparrows which dust themselves in crowds in the hollows of the road. Above them towers the milkweed with its balls of blossom, which no sooner ripen than they decline, as if to make the bee's task harder as he searches the depths of the corolla, whose exquisite proportions and warm but delicate coloring are among the unregarded miracles of God's handiwork.

Beauty of White and Gold

It is a time when against the full green of the world, beauty is wrought for us in white and gold. One may walk far by road or woodland path and see little else, except for the milkweed and succory and belated clover, or the delicate pink of the wild roses which are not yet weary of their tribute to the world's summer loveliness. The elder betrays itself by fragrance before we see its round tables held aloft to tempt the midsummer fairies in their flight, and the catalpa is glorious in white and green. In the wet hollows the loose spires of the meadow rue still lift themselves above lush weeds and rank grasses, and the daisies have not yet wholly given up the field. The meadowsweet is just in its filmy perfection. Yarrow and mayweed and erigeron whiten the dusty roadside. The waste fields and corners are thick with miniature forests of melilot, and along wood paths we find the sand blackberry vines, the pyrola and the princes pine.

Flowers in Wands and Spires

In spite of this abundance of white the heart of midsummer is most intent upon her golden hues. The gravelly oak woods are full of false indigo with its loose spikes of bloom. Further east the woad-waxen is yet a deeper color and makes the hillside fairly blaze with gold. Thin fields of grain are bright with charlock, and the gold-finch, hurrying over with his dipping flight, seems to reflect its hue. Toad-flax (which the children call butter and eggs), St. John's-wort and mullein fill the roadside spaces. The coneflower asserts itself in showy clumps in the fields; in the wood glades are yellow gerardia just coming into bloom and rattlesnake weed beginning to grow weary. The hop clover spreads itself on dry banks and the buff and orange lilies hang their heads not far from the meadow rue. It is a time of flowers that grow in wands and spires, lengthening as they grow, and these are nearly all in their first perfection of form as well as beauty, so that even the agrimony wands have not yet changed their earliest golden disks to clinging burrs.

Midsummer's Crowning Glory

The crowning glory of the midsummer time, however, whether one walks or

drives, travels by rail or bestrides a wheel, is in the masses of the chestnut blossoms, which transform the forests. Again, as in the opening spring, there is at least a threefold color on every wooded hill. Then it was red of maple blossom and unfolding leaf, young green of opening spray and darker green of pine and hem-

lock. Now the evergreens have hardly ripened their new needles into their final depth of color, and the full summer verdure makes the contrast less, but the chestnuts extend the scale at the other end with their abundant filaments, whose yellow-white blends and contrasts with the green background of the leaves.

A-Cultivatin' Corn

By J. Henry Allen, Enid, Okla.

When the dew lies fresh upon the grass, an' the mornin' sun smiles down;
When the mother thrush in tenderness broods o'er her nestlin's brown;
An' I hear the happy bobolink a-singin' to his mate,
An' the meadow lark's sweet liquid notes his simple joys relate;
When the leaves upon the bendin' elms are flutterin' in the breeze,
An' the clover blooms are fragrant with the nectar for the bees;
Then my heart is filled with rapture, an' I'm glad that I was born;
An' nuthin' suits me quite so well as cultivatin' corn.

Jest a youngster in the corn field there, how I used to think an' dream
What the future had in store for me, an' how 'twould really seem,
When I'd be a grown-up man some day, an' on the road to fame
I would march along an' battle hard to win myself a name!
In the fleecy clouds a-sailin' past across the dark blue sky
I could see the forms o' cities fair with walls and castles high.
As I dreamed, old Gray pricked up his ears, he heard the dinner horn—
A sound we allus liked to hear—a-cultivatin' corn.

I onhitched old Gray fur drink an' feed; an' his wants were well supplied.
Then I washed, an' on the roller towel my face an' hands were dried.
As we gathered 'round the table, in the good old Quaker way,
We would thank our God in silence fur the blessin's o' the day.
Rev'rent, Father'd read from Holy Writ about God's love an' care;
How He deigns to mark the sparrow's fall an' numbers ev'ry hair;
How He sent the Lord to die for us, to wear the crown of thorn—
With thankful heart I went a-field—a-cultivatin' corn.

When beneath the beech tree's grateful shade we would stop a spell to rest,
Gray would nibble grass, an' I'd climb up to see the flicker's nest.
Once the cultivator brought to light a white flint arrowhead—
Oh, how swift from bow of Indian brave that deadly missile sped!
An' I kept it safe an' cherished it: my heart beat fast one day,
When I saw sweet Minnie Eldridge pass a-goin' home that way;
An' I gave it her; she thanked me, smiled, an' blushed like rosy morn—
Old Gray went on, an' I stepped high—a-cultivatin' corn.

How I liked to watch cloud-shadows chase o'er fields o' wavin' grain,
An' to hear the robin's plaintive call a-propheysin' rain;
An' to lift the jug o' switchel from the sumac's coolin' shade,
An' refresh me with the wholesome drink my thoughtful mother made!
Mother—lovin', cheerful, allus knew jest what to do, an' how—
Oh, ef I could paint, I'd paint her with a halo 'round her brow!
Now her work is done, an' she's in heaven; my heart with grief is torn;
A longin' fills my eyes with tears—a-cultivatin' corn.

In the mornin' when the corn smelled sweet with the perfume of the night,
We could hear the quail a-whistlin' clear, "Bob-White, B-o-b, B-o-b, Bob-White."
In the evenin' goin' from the field afore the set o' sun,
I'd meet father comin' down the lane. He'd praise the work I'd done.
He was kind an' gentle, firm an' true; to all his children, dear—
But I'm musin' over days gone by nigh on to forty year.
Still the pictures clusterin' 'round those days will memory's walls adorn;
An' boyhood's dreams come back to me—a-cultivatin' corn.

What Summer Teaches Us

Nothing suggests the midsummer profusion more perfectly than this wealth of chestnut blooms. The energy that waited through the months of cold, and seemed to come to full self-consciousness in the swift growth of May, bursts with the chestnuts into the beauty of a picture which seems

like a song of triumph set down in mighty words of white and green. Even the pungent alkaline odor which fills our nostrils seems to speak of strength. We know what transmutations have been going on, but now we seem to see them written large on hill and valley. The glory of earth's strength and increase is before our eyes,

and we think with mingled humility and exultation that of all this power and beauty God has made man king. Summer at its height declares man's opportunity and calls him to attainment, as the returning winter tells him of God's patience and bids him wait the sure fulfillment of His purpose.

Looking into the Classrooms of the Music Course

By George S. Schuler, Moody Bible Institute, Chicago, Ill.

YOU may not have had the privilege of being a guest of the Moody Bible Institute and observing the work of its various courses. May I therefore be your guide through the classes of the Music Course?

While awaiting our new quarters in a proposed Administration Building, many of the classrooms, studios, and practice rooms are housed in a suitable building on Wells Street. Its four floors have eighteen practice rooms, nine studios, and two classrooms, one room of which has a two manual practice organ. Rooms in other buildings of the Institute are also used for classroom work. The large two manual organ in the Auditorium is available as well to students for practice and recitals.

Finding ourselves in a hall of the Music Building we peer through a glass door and see a class in session. A student is on a raised platform with a baton in hand. The teacher is giving instruction to the student. The rest of the class are watching in anticipation of their turn, noting the suggestions and criticisms of the teacher. Students in this Conducting class are preparing themselves for choir and congregational song leadership.

Another class is in session across the hall. Instead of the instructor in this case, a student is teaching. Other students are asking and answering questions. The teacher is observing the proceedings, and later will take his position at the front of the class. Criticism by both teacher and class is made regarding the lesson as taught by the student teacher. This is the Normal Training class, in which in other days a host of well known men and women received that instruction which now enables

them to proficiently serve in several institutions as professors of music.

In some other classrooms students are found working arduously on problems in harmony or counterpoint, preparing themselves for gospel song writing. What a needy field! Such song writers as Ira B. Wilson, Harry D. Clarke, Harry D. Loes, I. E. Reynolds, E. O. Sellers and many more obtained their first love for gospel song composition under the tutorage of the late Dr. D. B. Towner. The instruction in harmony and composition however, is not limited to gospel songs and hymns, as some of the larger forms of song ensemble are now being taught.

Let me now guide you to the Auditorium where the General Chorus class is in session. All students of the Institute, regardless of classification, are required to attend this class for a period. The subject matter consists of inspirational mass singing of gospel songs and hymns. The matter of the choice of songs for a service and related subjects are discussed. In this class students receive their recital training.

Of course, other classes are held which may not be of the same general interest to

students are working on hymn variations. However, the singing and playing of gospel songs are always kept in the foreground.

D. L. Moody was not himself a musician in any sense of the word, but he loved music and was a strong believer in the value of gospel singing for bringing souls to Christ, and in stirring Christians to holy living and service. He featured it in the curriculum of the Institute as second only to the study of the Bible and personal work, and it has remained so to this day. The music faculty is a unit in its endeavors to make the Music Course the very best in any Bible and missionary institute in the world.

Time is not a necessary factor in prayer. Yet it is necessary to take time to pray. A ruffled lake cannot reflect the starry heavens, and a disturbed and restless soul gets little vision of God. We need to wait before Him, get calm and quiet. Then when we realize His presence, praying becomes natural, as the child asks of his father, who is before him.—A. T. Pierson.



Class in Choir Conducting

the public, such as Sight Reading, Notation, and Musical History classes, yet have naturally an important place. All music classes are made available to students pursuing their study in the Evening as well as the Day School.

Visiting the second, third and fourth floors of the Music Building again, we find studios and practice rooms. In one studio the teacher is giving instruction as to style and expression; in another breathing and voice placement may be the subject. Some students may be playing scales, arpeggios, or some other technical exercise, while other

Missionary Department

William H. Hockman

WHOSE FAITH FOLLOW

Reports of a blessed revival in Kiangsi, China, under the ministry of Dr. S. C. Sung, remind us of the gracious dealings of the Lord with this devoted servant, in preserving him from the blasting unbelief of liberalism while a student in supposedly Christian institutions here in America. Quoting from *Pray for China*, issued by the Methodist Mission of Nanchang:

"Dr. Sung's history goes back to the Hinghwa revival of 1909, when a missionary persuaded two ladies in America to pray for a revival. They prayed till they got the assurance that the revival would start on a certain date, and wrote to China, but the revival got there ahead of their letter, and on the date promised. Thousands confessed their sins with tears, and people came from afar to see, were convicted of sin and converted, and went back to spread the fire.

"Dr. Sung's father was a preacher and took part in the movement. From that time he took his son daily to a hillside where they prayed for the Church and for themselves. These things greatly touched the boy's heart, giving him faith in God, so that he says he has never had an unanswered prayer, though his early prayers were only for material benefits, for help in his studies, and matters of a similar kind.

earned his own way and cooked his own meals.

Among Blind Leaders

"Sung was urged to go in for a M.A., and then also a Ph.D. in science, after which he was offered a big salary to teach in Peking. But something mysteriously kept him back, and he wondered why. The feeling increased until he remembered his father's prayer and promised God to be a preacher. Then he went to a leading seminary, where he was much lionized,



The Auditorium of the National Peoples Convention, Nanking, China

until the end of the first term, when he shut himself up in his room for two whole weeks to fight it out on his knees with an open Bible. There God met him, *his American-bred doubts were dissolved by the presence of God*, and he was so filled with the Spirit that he must tell everyone.

"All this was so unusual that the seminary folk questioned his sanity, told him he had studied too hard, and must take a rest. When he refused, they forced him to rest, and when he got to the 'nice place' they had prepared for him, he discovered that it was an insane asylum. Here he was kept one hundred and ninety-three days, during which time he did nothing but read his Bible and pray.

"He says with tears, 'Why do I love this book? Because when I had no other friend, God spoke to me through it.' He read the whole Bible through forty times while detained there, and God revealed His truth to him, until now he can take any

Bible passage you suggest and make it live as I have heard few other men do. He still spends hours daily with the Book, and herein lies the secret of his success. Who will pray doors and hearts open for him, and pray for many other such laborers?"



A group of delegates leaving the Auditorium

"Through prayer the way was opened for him to go to America to study, where he graduated from Ohio Wesleyan in three years instead of four. Another student who was there at the same time states that Sung was at the head of his class,

THE HOMECOMING OF CAPT. WM. H. PRICE, HEAD OF JAPANESE SEAMEN'S MISSION

Beloved friends of Captain and Mrs. Price: This is a circular letter being sent to friends announcing the homegoing of our brother Captain Price.

After a severe heart attack, confining him to his bed for two weeks, the last few days in a state of unconsciousness, he peacefully fell asleep in Jesus on Saturday afternoon, May 9. Mrs. Price is resting victoriously in Him whose grace is sufficient for every experience. I know you will continue to pray for her.

God buries His workman, but His work goes on. We all know that the heart desire of Captain and Mrs. Price has been that men and women everywhere would have saving faith in the Lord Jesus. Their special effort, of course, has been toward Japanese seamen. Three workers in Japan and one in Canada are being assisted. I accompanied him on his visits to many of the Japanese vessels here. It is the desire of Mrs. Price to continue the mission, speaking here and there, entertaining and corresponding with the sailors, and doing whatever is necessary for their spiritual needs.

My own love for the Lord Jesus and desire to see men of the sea saved, combined with a desire to assist Mrs. Price, brings this letter.

Consider what we owe the sailor. No foreign missionary work could be possible without him. Are we not debtors to give him the gospel? Let us do all we can to meet our responsibility. Communications may be mailed to me or to Mrs. Wm. H. Price, 4005 N. Carolina Street, San Pedro, Calif.

They that sow in tears shall reap in joy.

Yours in fellowship,
Claude H. Pearson.

WITCHCRAFT OVERCOME BY PRAYER

Through the depths of the African forest three native Christian teachers wended their way, until they reached a long straggling village. The village folk gave them permission to use one of their huts for their temporary dwelling place, and they settled down and contemplated the service of evening worship, when they would be able to tell these heathen people some of the things the Holy Spirit had taught them of the Saviour, the Lord Jesus Christ.

On the same day there appeared a fourth stranger in the village, and he too was welcomed and offered hospitality. Having made himself at home, he gathered all the people together and declared his power as a witch doctor. Bidding the people dig a hole in the road he lined it with plantain leaves, and into this improvised basin he put "bonganga" or medicine leaves, and pouring water over them, called upon each member of the village to wash his or her hands in the concoction. Even the Roman Catholic teachers and their adherents did so. The only ones

Moody Bible Institute Monthly

refusing to take part in this compromise with the powers of darkness were the three Christian teachers.

Modern Elijahs

At the conclusion of the witch doctor's rites the Christian teachers brought out a sheet of Bible pictures and commenced teaching to the gathered throng the way of life through Jesus Christ. When they had finished, the witch doctor also addressed the crowd with words of conceit born of ignorance, and boastfully offered to show his power by commanding that no rain should fall on that place for three months. In their simplicity and superstition the village folk believed this self-deluded soul, but the three Christians immediately challenged him. "Are you God? You say that it will not rain; but if we pray to God it *will* rain."

Separating one from the other, the three men went each to a different part of the forest, knelt down and prayed for rain. The prayer of these three Elijahs prevailed. Although they prayed apart, yet agreeing as touching the things they should ask, the Father granted their request, and gloriously vindicated them, and there was a fearful storm and rain fell in abundance. Together the band of believing Christians entered the house of the chief, and demanded of the witch doctor, "What do you call this?" Covered with shame and confusion, the witch doctor departed the next day. He went on his way to a village some distance away, fell ill as soon as he reached his destination, and died. The people feared greatly as they realized the power of God who had delivered these former heathen from the bondage of fear and superstition into the glorious liberty of the Son of God.—*Regions Beyond.*

"WHEN THOU PASSEST THROUGH THE WATERS I WILL BE WITH THEE"

In writing of a time of sore bereavement, when their baby girl was called home, Mrs. Anton Anderson, Tshene, Congo Belge, tells how God turned the dark hour into one of great blessing. "Our darling baby daughter Mildred went to be with the Lord on January 21. She had influenza, which was raging here at the time. We buried her less than two hours later in the center of a small plain at the foot of the hill on which our house is built.

As we took her to her resting place, hundreds of natives gathered and followed us. It was so hard for Anton to preach her funeral sermon, but the Lord gave him strength. Oh, how lonesome and empty the house was when we returned, but the Lord was with us and comforted us as He alone can.

The following Sunday Anton preached a sermon on heaven, and the natives just devoured it with eyes and mouths wide open. We had never before seen such an intense interest in and hunger for the Word of God among these people as we have since our baby left us. Within less than two weeks after our little darling went to her heavenly home some sixty of the natives accepted the Lord Jesus Christ as their personal Saviour. We had

the great privilege and joy of baptizing these a few weeks later.

CHINA'S NATIONAL CONVENTION

As a means of promoting a greater degree of national unity and furthering the ideals of republican government, the present emergency government convened, during the month of May, a representative national convention. It was composed of delegates elected by the professional organizations of the various provinces or municipalities, Mongolia, Tibet, and the Chinese Nationals resident abroad also being represented. Such a large and representative gathering afforded opportunity for the present régime under the leadership of Chiang Kai-Shek to explain its program and actions, thus enlisting a larger degree of sympathetic support, and at the same time sound out the mind of the people as to what might be most desirable and expedient for the future.

The task confronting the reorganizers of China is well-nigh beyond human capabilities. Nothing comparable in size or intricacy has ever been faced in the history of social or political revolutions. To gradually reform the social fabric of an ancient civilization involving a population of some four hundred million, under skilful and sympathetic leadership, would be

a prodigious task; but to first plunge the country into a seething caldron of disorganized chaos and then attempt idealistic reconstruction, is courting disaster of the most appalling magnitude.

A Time for Real Patriotism

However, our Chinese friends are in the midst of it, and they certainly deserve our sympathy and our help, in so far as these may be of any real value to them. The reading public is greatly confused because no sooner do we read of hopeful programs being worked out on paper, than the cables begin to give us exciting news of fresh and larger outbreaks of communism and banditry or some gigantic rebellion organized by competitive military exploiters. All of which reminds us of the poor frog in the well, who jumped higher and higher with succeeding efforts, but each time slipped back to the bottom.

Western peoples are anxiously waiting to see how potent an influence may be wielded in China's national affairs by the very considerable group of avowed Christians within the present government. While the reported conversion of President Chiang is still fresh in the public mind, there was no indication at the recent national convention of Christian sentiment or convictions influencing the government program regarding Christian or missionary education, a matter in

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which all missionary societies and workers are profoundly concerned.

We are privileged to publish several photos of the national convention, one showing the building in which the gathering convened and the other a group of delegates. It will interest our readers to know that one of the delegates from Tibet was a reported "living Buddha," a man of no small distinction. He stands in the center of the picture just behind the outstretched hand of the imposing looking gentleman with the kindly smile.

AMONG THE HILL TRIBES OF SOUTHWEST CHINA

Ivan Allbutt tells of his first experience among the "Miao" in company with Mr. Hutton, an older worker:

"One does not knock on the door of a black Miao home but goes right in. The same soil that one walks on outside makes the floor of this home.

"We've come, old man," is the polite greeting, and the answer is, "Oh, you have come? Sit down!" With this, one is offered a crude stool just the right height for a three year old.

"It is dark, for there are no windows in this parlor, but soon the room is flooded with the cheery light of a fire. The fireplace is merely a dent in the middle of the floor, about a foot square. There is no chimney, so the smoke makes its way out wherever there is a chink in the wall or a hole in the roof, or ascends to form a nice velvety soof on the rafters. We sit around the fire, Mr. Hutton chatting with the men.

"The lady of the house made some polite inquiries regarding me (a new comer), as: 'Can he speak our language? How old is he? Twenty-eight? Is he married? Well, has he chosen a wife yet? When are they going to get married?'

"Other men drop in informally and the little circle around the fire widens, some having come to greet the teacher and others to see the foreigners.

"Before long one begins to sing in Miao, 'Heaven Is My Home.'

"Is that so?" says the stranger. 'Tell me about it—heaven is your home?' And thus the conversation of spiritual things is begun, and one who has been in darkness all his life hears for the first time of the saving grace of our Lord Jesus Christ.

"About dusk the parlor is converted into a dining room by placing a table right over the embers of the fire. Although the table is very small, six or eight of us crowd around. The steaming rice is heaped up in bowls, bean-curd and boiled chicken are spread out before us, thanks rendered unto God for His gracious provision, and the rice is pushed into hungry mouths which smack their appreciation throughout the meal. Those who finish first tell the others to eat slowly, and those who finish last tell their friends they have eaten but little. A foreigner with a good appetite can tuck away two or three bowls of rice, but when a native has been working hard sixteen bowls is considered a good meal!"

—China's Millions.

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Clarence H. Benson

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HUMANISM NEW AND OLD

Philosophically inclined literati whose battle of epithet and argument was at a high pitch about a year ago, having humanism, with "man the measure of all things," as the chief contention, find an interesting echo in a resolution adopted by the Central Conference of American Rabbis in their annual assembly recently adjourned.

"The tumult and the shouting" in that controversy has dwindled to a murmuring diminuendo. The magazines have turned to other topics of disputation. The resolution of the reform rabbis is, perhaps, the last shot. It rejects humanism for two reasons: First, because it treats lightly or discountenances belief in God; second, because, although it emphasizes "human experiences as the center of life's values," in this it contributes nothing new to the ethical teaching of Judaism. "The conference sees no reason," it asserts, "why any Jew, whether rabbi or layman, should need to turn to humanism or to any other ethical or religious system for this particular conception of human values."

Any one familiar with the ethical teaching of the Hebrew prophets and wisdom writers must agree with that conclusion. What is best in the new humanism derives from that source, whether or not Prof. Irving Babbitt, its chief exponent, is willing to concede this. His and his disciples' profoundest sayings were earlier said by men who taught in the streets of Jerusalem or the market-place of Samaria. That incomparable collection of poetry and common sense known as the proverbs of Solomon is shot through with humanism. So are the reflections in Ecclesiastes. Human experience as the center of life's values is the dominant note. And that older humanism, of which the new is a faint echo, was set to the music of a majestic theme which the rabbis describe felicitously in their resolution as "an interpretation of life transused by the consciousness of the divine."

That theme imparted to the ethical teaching of the Hebrew writers a vitality and a power over men's lives for which Dr. Babbitt has offered no adequate substitute, as certain of his fellow-humanists—notably Paul Elmore More and T. S. Eliot—are frank enough to admit.

The man who has the spiritual heritage and faith of Judaism on which to build his life needs no help from the new humanism. Why exchange the wine of the grapes of Eshcol for milk and water?—*Chicago Daily News*.

A NEW ANNOUNCEMENT OF AN OLD PRINCIPLE

The *News* has no thought of voicing any criticism of the plan of the local ministerial union to conduct a series of meetings to emphasize "civic righteousness,"

but it feels that it must commend the views of Dr. J. H. Viser, pastor of the Third Presbyterian Church, who says:

"I must emphatically declare that I stand utterly upon biblical grounds when I state that the aim of the Christian movement is not reformatory but regenerative."

"The mission of the Church is distinctly spiritual, and the Church is not here to reform the world but to call men and women to repentance and faith in the Lord Jesus Christ."

Dr. Viser, *The News* feels, has set forth a fundamental principle concerning the functions of the Christian religion which should have the earnest consideration of other ministers of the city in their efforts and activities. The purpose of the Christian Church, as we have always understood it, is to regenerate the hearts of men and women, so that they will order their individual lives in harmony with the precepts of its founder. The Christian Church has a rich harvest before it in that endeavor in the United States—a harvest in which the yield is great, and the laborers, unfortunately, too few. The kingdom which it seeks to establish in the hearts of men is "not of this world." It seeks to "reform" men and women from within and not through the force of compulsion from without; or that should, at any rate, be its form of activity.—*Greenville News*.

ATHEISM'S ADVANCE AMONG STUDENTS

A tragic situation exists today in the universities, colleges and schools of the United States and Canada. During the past few years infidelity, agnosticism and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs.

A person connected with a large boy's college in an eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious, soul-destroying literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!—George Davis, in the *Toronto Globe*.

REVIVAL OF DEMON WORSHIP

A revival of demon worship seems to have taken place both in America and England. In one American city \$3,000,000 are spent each year on fortune tellers,

spiritualists, and the like. The director of the National Laboratory for Psychological Research recently stated in a London paper that black magic, sorcery, and witchcraft are practised in the London of today on a scale and with a freedom undreamed of in the Middle Ages. Professors and leaders of the cults, for the most part foreigners, make use of the same formulae and incantations as the mediaeval necromancers. The cults are increasing and attracting interest at such a pace that they will soon assume such dimensions as to become a genuine menace to the morals and sanity of the nation.

Alchemy, astrology, and other lesser forms of magic are providing with a good living numbers of men and women who prey on the credulity of their clients. And finally, celebrants of the Black Mass and devil worship practice entirely without risk of consequence, because there is no existing law under which proceedings can be taken. The celebration of the "Black Mass," which is simply the deification of evil, is the limit of apostasy. The terrible thing is that dabbling in these "unclean things" is tremendously increasing, and multitudes are annually being ensnared in Spiritism and other unlawful practices while the Church stands idly by without a word of advice or warning to offer. May God awaken His people to the menace of these things, and enable them to speak the word in season that will rescue souls that have been or are in danger of being ensnared by the Devil.—*United Presbyterian*.

THE VOICE OF THE PEOPLE

I am on the road and must therefore attend a church of another denomination when I do not find one of my own, which is so often the case. For I do believe in going to church on Sunday. What I want to know is this: Why don't the preachers give us a good, old fashioned sermon any more? All we may listen to now are lectures on this, that, and the other thing. Even on Palm Sunday, when I thought I would surely hear about Christ, the subject was misleading, for all I got out of it was a lecture on mob psychology. I could have wept. Don't think I am old fashioned, that I don't care to hear good lectures. I do, but not on Sunday mornings in church. I can read all about these other things in the papers and the libraries, and I do. But I am old fashioned enough to want the crucified Christ on Sundays in church. I often wonder whether the ministers themselves do not believe in the Christ any more. We hear so little of Him. I know many who feel just as I do about this matter. If they must speak about current events let them use the midweek service for that. But please, please, "we would see Jesus."—*Chicago Tribune*.

LAYMEN'S MISSIONARY MOVEMENT ANNIVERSARY

Two major Protestant denominations have taken recent action enjoining their churches to observe "Men and Missions Sunday," November 15, 1931. Upon this day will be celebrated the twenty-fifth anniversary of the founding of the Laymen's Missionary Movement and the 125th anniversary of the famous "Haystack Prayer Meeting," at Williams College which is generally looked upon as the be-

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Mark 16:15

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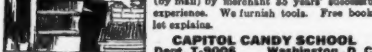
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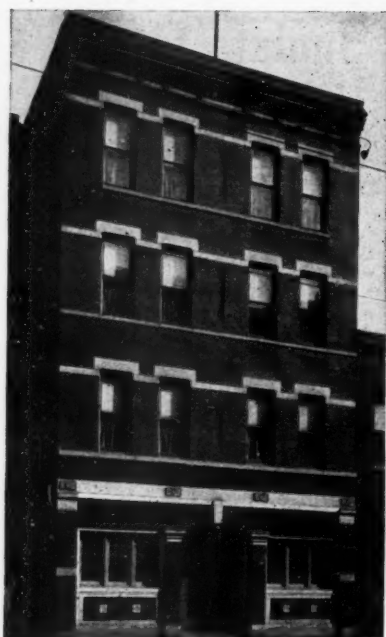
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ginning of American Protestant interest in missions. The Northern Baptist Convention at its annual meeting in Kansas City, by official action, wrote the Laymen's Missionary anniversary on Sunday, November 15, into its program for the year and the Co-operative Council of the Commission on Missions of the National Council of Congregational Churches took similar action.—Press Division of Laymen's Missionary Movement.

10,000 VILLAGES WITHOUT A CHURCH

The Home Missions Council reports: "In spite of all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are not receiving religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and unchristianized groups, the life of the nation is threatened by sinful attitudes: self-will—the desire to be outside the law of obedience; self-interest—the desire to be outside the law of sacrifice; self-complacency—the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.—*Watchman-Examiner*.

A GOOD TESTIMONY

The following is the testimony of Robert Dollar, president of the Dollar Steamship Lines, incorporated. This testimony was given May 31, 1930, and so far as we know stands good in this 1931:

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this as I have. The multitude of children that have been taught in those schools, and the results accomplished thereby, are ample evidence for me."—*Hints and Helps.*

THE APPEAL FOR MONEY

Always asking for money is a charge often made against the Church. This charge is well founded. If only the Church asked for money, it would not be so bad. No one could have any ground of complaint, if all the askings for money came from the Church. The fact is that there are many other sources from which these appeals come. Last year the moving pictures asked for money. To this appeal 20,000,000 people responded each day and gave at least \$5,000,000, or nearly \$2,000,000,000 for the year. Tobacco called for money, and more than \$2,000,000,000 was given. One prize fight which lasted less than an hour called for money and \$5,000,000 was given. Automobiles asked for money, and who can estimate the amount given for pleasure rides? There are scores of other "money beggars" who are always after the people for money. People ought to stop going to the movies, because they are always asking for money. They ought to stop patronizing tobacco stores, for they are always asking for money. It is strange how people will put up with such experiences.

There is one great difference between the Church and anything else in asking for money. The Church gives from its Great Head a promise, which does not accompany any of the other askings. Jesus instructs the Church to say, "Give and it shall be given to you: good measure, pressed down, and shaken together, and running over."—*Presbyterian of the South.*

PULPIT ENTHUSIASM

Nobody loves a ranter. The more a man rants in public speech, the less likely is his audience to be enthused. They are almost certain to ask inaudibly, "Why so hot about it, my little man?"

It has been growing on me for a period of some thirty years that there is "something to be said on the other side." Well, maybe not a defense of ranting, but certainly a defense of enthusiasm.

Dr. David James Burrell, who was professor of Homiletics in the seminary in my day, used often to say, "When you get into the pulpit, let go." No doubt some of the ultra fastidious will feel that enthusiasm displays bad taste; but I beg to call to your attention this somewhat encouraging fact (I believe it to be a fact),

the preachers who today have the widest following are men who cannot be accused of repressing all enthusiasm.

I have given you this fact for what it is worth, reminding you of the old saying that if a minister does not get tired, the congregation certainly will. You cannot help anybody without putting something into your work. It is recorded of Jesus Himself, that He felt that virtue had gone out of Him when the woman was healed by touching the hem of His garment.

We have a great message, a great Savior. We have Good News to tell—the most inspiring message that ever was intrusted to the lips of man. How can any man intrusted with this message speak it as if he were quoting the price of potatoes?—Dr. Hugh Morris, in *The Presbyterian*.

THE ASTRONOMER'S "YARD-STICK"

In measuring the prodigious distances in the universe a standard was found when the speed of light was definitely established. The "light year" came into being, that is, the distance light travels in a year. In one second it travels 186,000 miles, and in a year "six million million miles," which is equivalent to a railroad journey at sixty miles an hour for 14,000,000 years. This distance measure demonstrates that it would require 700,000,000,000 years, traveling as fast as light, to span the Milky Way in the heavens. Its diameter is now estimated at 50,000 light years.

We gaze at the Milky Way and speak of it as existing now, although it may have been blotted out of creation millions of years ago, with the light it shed still coming to the earth. There's an idea of the immensity of space that is most impressive. Many of the stars now conspicuous in the heavens may have burnt out and turned to cinders long, long ago. We need not speculate on that, but when we read of astronomical discoveries and heavenly distances, we may faintly understand them by remembering that a light year means a distance of "six million million miles." Indeed "the heavens declare the glory of God" as does nothing else, and their system is controlled by an infinite intelligence and power.—W. G. Sibley, in *Chicago Journal of Commerce*.

THE WILL TO DISBELIEVE

A new form of bigotry is developing among us. The old bigotry had to do with other forms of religion, but the new variety is aimed at all religion. It is the will to disbelieve, and is rampant among young folk, especially the more sophisticated and unconventional type—more so among girls than among boys. There are two explanations, one being that it is an effort to make an alibi on behalf of a certain course of conduct not approved by elder folk. Others hold that the revolt is due to resentment against parental authority, in other connections, and is directed at parental religious ideas by way of retaliation. But neither of these theories accounts for all the facts. Alas, many young folk today have little or no background in the Christian tradition, or what is often worse, they have been forced—the older ones—though an intolerable

type of religious education. In any case, the will to believe has given way to denial, or else to utter indifference, as if spiritual faith were either futile or absurd in a world of science and machines. Between this spirit and the Church a great gulf is fixed, and few can bridge it, since it is especially averse to anything like "preaching." Its deflation of sentiment, its negation of values, its devastating dogmatism, its supercilious sense of superiority, and, above all, its flippancy, are very trying, taxing every resource of insight and strategy. It is extraordinary to see an influential group of young folk throwing the Christian faith lightly, sometimes angrily, aside, without any understanding of its history or meaning, yet so it is. Its ideas are alien to them, its symbolism unintelligible, and its demands—aye, there is the rub—are fantastic.—*Christian World.*

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WHAT IS HEAVEN LIKE?

A short while ago an aged mother recalled to the writer the visits of Dr. Morgan to her "dear girlie." "How well I remember my daughter asking him what heaven would be like," she said. "I do not know," was his frank and simple reply, "but I do know that Jesus will be there." And the answer was quite sufficient for the inquirer.—John Harries, in *G. Campbell Morgan*.

* * *

SIN, DECEIVING, AS ALWAYS

We were not sorry that it had fallen to our lot to behold a spectacle of such sublimity as an iceberg. And when we reflected that only about one-ninth of each mass was visible above the waterline, we were able to form a more adequate appreciation of the stupendous proportions of our gigantic neighbor.

Reflecting upon this aspect of the matter, I remember to have heard in my college days a popular London preacher make excellent use of this phenomenon. "When," he said impressively, "when you are tempted to judge sin from its superficial appearance, and to judge it leniently, remember that sins are like icebergs—the greater part of them is out of sight!"—W. F. Boreham.

* * *

CHRIST'S LOVE FOR US

Do you not remember Norman Macleod's story of the Highland mother? She was a widow; taking her babe she started to walk across the mountains, some ten miles, to the home of a relative. A terrible snowstorm suddenly fell upon the hills, and little by little the mother's strength failed. Next day, when men found her body it was almost stripped of clothing. Her chilled and dying hands had wrapped her own clothing about the child, which was found in a sheltering nook, safe and sound.

Years afterward the son of the minister who had conducted the mother's funeral went to Glasgow to preach a preparatory sermon. Somehow he was reminded of the story of the Highland mother's love. A few days later he was summoned to the bed of a dying man. "You do not know me," said the man. "Although I have lived in Glasgow many years, I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." The man paused, his voice was choking, his eyes were filling. "I am that son," he sobbed at last. "Never did I forget my mother's love, but I never saw the love of God in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."—Selected.

THE LOAD OF SIN

As an Indian evangelist was preaching, a flippant youth interrupted him, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit, too, is dead which feels no load of sin."—Guldar.

* * *

CONSISTENCY!

"Do you play cards?" "Do you dance?" "Do you drink wine?" "Do you go to the theatre?" These questions in quick succession were asked of a well-dressed woman who was speaking to a poor wreck in a rescue mission. To each question she made a firm reply, "No." The man then said, "Very well, then you may talk to me, but I won't listen to one word from the folks who are doing on a small scale the very things that have brought us poor wretches where we are."—W. W. Hamilton, in *Sunday School Builder*.

* * *

HOUSE BUILDERS

For with the same measure that ye mete withal it shall be measured to you again.—Luke 6:38.

There lived at Lockport, N. Y., a member of Congress who had in his home a Christian servant girl who, by her industry and integrity, won the esteem of the entire family. By and by she married a shiftless, drunken carpenter, and was soon supporting him by her own labors. Her former employer decided to build her a house, and, to encourage her husband, gave him the job, without revealing his purpose.

The Senator left for Washington, and the carpenter spun out his work through the fall, winter, and spring, cheating his employer in every way he possibly could. In both materials and workmanship the house was a botch job from foundation up. When the Senator returned in early summer, the builder informed him that the house was finished, and boastfully added: "There isn't a better house on Pioneer Hill than that of yours."

"Very well," said his employer, "then you go home and tell your wife to move into it immediately. And here is the deed to her for the property."

The man was dazed. Instead of cheating his employer, he had been cheating himself. And as the defects of the house became more and more apparent, he was repeatedly heard to say: "Oh, if I had known it was my own house I was building!" Here is the tragedy of it—to put unsound materials and poor work into our character-house is to cheat ourselves.—*School and Life*.

HIS REAL NEED

James H. McConkey, in his book on prayer, says that one summer when he was ill he spent the summer on the shores of the Great Lakes. Sailing was the only recreation possible.

One day when sailing in the midst of the bay, the wind suddenly died out. His boat was utterly becalmed with not a breath of air astir. The hot rays of the August sun beat down mercilessly upon his weak body. He had come out with a stiff breeze, and naturally he began to pray for a breeze to take him back.

For an hour he prayed, but no breeze came. Then he espied a boat coming toward him. An old fisherman, realizing that Mr. McConkey would be helpless out in the bay with no wind, came out to row the sailboat to harbor. His real need had been for deliverance, and while God had denied the words of his petition, he provided for his need.—*New Century S. S. Teacher*.

* * *

HAS YOUR VERSE CHANGED?

A writer in the *Alliance Weekly* tells the following story of how a little child was used to lead a mother back into the light.

A poor woman in one of Major Whittle's meetings in Glasgow was brought into light by a little verse in the fifth chapter of John, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The evangelist gave her the verse, written on a little card, and sent her home rejoicing, with her little son. They both went to bed that night, happy as angels. But in the morning she came down to breakfast as gloomy as ever, her face all clouded and her heart utterly discouraged. She had had a night of conflicts, doubts and fears, and when her little boy asked what was the matter, she could only burst into tears and say, "Oh, it is all gone. I thought I was saved, but I feel just as bad as ever."

The little fellow looked bewildered and said, "Why, mother, has your verse changed? I will go and see." He ran to the table and got her Bible with the little card in it, and turned it up and read, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Why, mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." And the mother looked with a smile at the little preacher whose simple trust was used of God to save her; and taking him in her arms, she thanked God that her precious verse was still the same, and her peace as unchanged as the everlasting Word of God. Is this what the apostle means? We are justified, now let us hold fast to the peace. It is not merely forgiveness, but it is an everlasting decree. Let us walk in the strength of it, and never allow the shadow of a doubt or fear to cross the sunlit sky of our heaven.—*The Christian*.

Practical and Perplexing Questions

Carl Hanson

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

ORIGIN OF THE HUMAN SOUL

E. N., Chicago, Ill.

Question: In regard to the origin of the human soul, which theory is true, creationism or traducianism? Please give Scripture references confirming the true view.

Answer: Scripture indicates that man was created an organic synthesis of material and divine elements. The body of Adam was made of dust, and was in-breathed by the Divine Spirit, and thus man became a living soul (Gen. 2:7). As to the origin of souls after the creation of Adam and Eve, traducianism no doubt is preferable to any other theory. The proof, however, is not to be gathered from individual passages (as perhaps Gen. 46:26; Acts 17:26), but from facts which are certified throughout the whole of Scripture and beyond our present limits to enumerate.

DEMONIAC POSSESSION

E. N., Columbus, Ind.

Question: Are there instances of demon possessed people today as in the time of Christ? If so, is it possible to cast out demons?

Answer: By continuous sinning against light man may become possessed by Satan to the extent of being controlled by him in all his ways. Of such we undoubtedly have many in our time. Of the more radical possession, cases where the Satanic ego has become the self-conscious ego of man, and the man himself has become altogether submerged, we have instances in the New Testament, in subsequent history and even in our own time. Antichrist himself will be the historical example par excellence of such possession, a son of Satan, whose self-consciousness merges into that of Satan.

Evil spirits are cast out now, as in the time of Christ, by peremptory command in the name of Christ (Luke 10:17); by the Spirit of God (Matt. 12:28), and by prayer and fasting (Matt. 17:21; Mark 9:29). See Gray's *Spiritism and the Fallen Angels* (Revell).

A SECOND PROBATION

I. L. J., Plymouth, Wis.

Question: Would like to know the interpretation of I Peter 3:19. Does it mean that Jesus will minister to those in another world, who have not come to repentance here or have been ignorant of the gospel, thus giving them a second chance?

Answer: No. Peter refers specifically to those who were disobedient in the

time of Noah, and beyond that incident his words cannot be stretched, though he may possibly not refer to human beings at all, but to demoniac spirits. See Gray's *Spiritism and the Fallen Angels*.

THE DATE OF CHRIST'S BIRTH

H. M., Grand Rapids, Mich.
E. W. B., Berne, Ind.

Question: A discussion has arisen in regard to the exact date of the birth of Christ. In Luke 3:23 it says that Jesus began His ministry when about thirty years of age. Our quarterly states that the time of the crucifixion was A.D. 30. How do you explain?

Answer: Counting time from the birthday of Jesus was not in vogue before the year 532 of our era, when it was promulgated by a monk, Dionysius Exiguus, who made a mistake in fixing the exact point when the reckoning was to begin. This mistake was due to another mistake, namely, fixing the fifteenth year of Tiberius Caesar (Luke 3:1, 23) four years later than it should have been. Hence the anomaly that Jesus was approximately four years old when He, according to Dionysius, is supposed to have been born. The quarterly attempts to correct the mistake, but only confusion is gained by such attempts, for while the corrected date is true to the one fact that Jesus was born the year 4 B. C., the Dionysian date is true to millions of other facts interwoven in the fabric of history and every day life.

WHY IN PARABLES

E. C. Bennett, Ia.

Question: Mark 4:11-12. Did Christ want no one but the disciples to understand him? Why?

Answer: Christ's aim was not to attract large audiences by appealing to the superficial motives of men. He sought the individual. Hence his method of teaching by which he held the crowd at a distance, while attracting those who had a mind to investigate for themselves. Those, he led apart, and to them He imparted the true meaning of His discourse. Certain it is, that Christ wanted all His hearers to follow Him, but not on any condition whatsoever.

CAIN'S WIFE AGAIN

W. McL., Jackson, Miss.

Question: Who was Cain's wife?

Answer: His sister of course; who else could he have married since Eve was the "mother of all living" (Gen. 3:20)? To us there is repugnance in this, but in the beginning of the race it was not, and could not, have been so.

A SOLEMN WARNING

T. A. T., Dunlap, Ia.

Question: I would like to have an explanation of Revelation 22:18, 19.

Answer: These words apply strictly to the last book of the Bible, but the warning should be sounded against "any man who shall take away from the words" of God anywhere. From Genesis to Revelation the mind of the Spirit proclaims the same warning in divers terms. The apostasy of man began by questioning the veracity of the Word of God: "Hath God said?" (Gen. 3:1). The universal completion of the apostasy we have prophetically indicated here in the form of a warning. Addressed by the Spirit to the churches in our own day and generation as well, the warning should resound throughout Christendom—against the godless, Christless, destructive criticism of the Word.

FAITH AND DIVINE HEALING

B. I. W., Tabor, N. C.

Question: What are the human prerequisite conditions for divine healing? Is it faith on the part of the one to be healed? Or is it faith on the part of the healer?

Answer: No set rule can be given. At times it seems that the faith of those who pray for the sick would be sufficient (James 5:14, 15). On the other hand, Christ Himself was hindered at times in His work by the unbelief of men (Matt. 13:58). Let us always recognize, however, that God does the work, working in us the will, and through us the deed (Phil. 2:13). Living and working thus in the consciousness of being instruments of God, we will avoid all contentions regarding preferences, and he who stands in need of prayerful help, and he who is able to give such help, will join hands in approaching the common Father and rely on the all-sufficient influence of Christ.

DOING VIOLENCE TO THE KINGDOM

E. N., Chicago, Ill.

Question: How would you explain Matthew 11:12?

Answer: We have commentators who prefer to give the predicate "suffereth violence" an active sense, interpreting the Greek middle voice as expressing intensity of action and purpose. The meaning, then, would be that the kingdom, represented by the King Himself, in those days went forth with great force, conquering and to conquer, and as men were aroused thereby, obstinate opposition also arose.

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The consequence was that they who yielded themselves to Christ must press onward and struggle all the more. "Thus the kingdom *does* and *suffers* violence, for it exerts, as represented by Christ, a mighty power itself, and a mighty power must be put forth towards it, whether it be of faith or of unbelief" (Stier).

The traditional rendering giving the predicate the passive sense "suffereth," should, however, be retained, as it finds its corroborative evidence in the parallel passage in Luke 16:16. Jesus, then, refers in these words to the great up-rising among the Jews, inaugurated by John the Baptist and fostered by Christ Himself, an up-rising which in magnitude took on the hue of a national movement, in anticipation of the coming kingdom.

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THE FIRST HEBREW

F. W. L., San Leandro, Calif.

Question: Who was the first Hebrew?

Answer: The name occurs the first time in Genesis 14:13, where the appellation is given to Abraham to distinguish him from his confederates. The second time it occurs in history, it is used of Joseph by Potiphar's wife (Gen. 39:14, 17; cf. 41:12). It was also used by Joseph himself in addressing Pharaoh (Gen. 40:15). From thence onward we find it being used generally of the descendants of Abraham to distinguish them from other peoples (Exod. 1:15; 3:18; Jer. 34:9; Jonah 1:9; II Cor. 11:22; Phil. 3:5).

The origin of the term is in doubt. The probability is that it refers to the crossing of the river Euphrates by Abraham and his immediate descendants.

JUDAS AND PROPHECY

Z. H. S., Monmouth, Ill.

Question: Was Judas compelled to betray Jesus, and were the leaders of the Jews and Pilate compelled to kill Jesus because of prophecy?

Answer: God did not tempt Judas to evil, let alone compelling him (James 1:13). Judas took his order from Satan and not from God. Christ sought to restrain him by showing him the high honor of personally, as the host of the repast, handing him the sop. Judas hardened himself even against this merciful attempt on the part of the Lord. And "after the sop" Satan entered into him (Luke 22:3, 4; John 13:26, 27).

Did God impel people to evil in order that prophecy should be fulfilled? Again read James 1:13. The Christian Church has tried to solve the problem that arises here by postulating foreknowledge on the part of God. Given on one hand the absolute sovereignty of God, and on the other the moral freedom and responsibility of man, foreknowledge seems to give sovereignty the chance to act and to fulfill its own purpose without violating human responsibility. These factors, the sovereignty of God and the moral freedom of man, can never be harmonized logically, however, but must be accepted simply as facts.

CONVICTION AND ACCUSATION

C. H., Ronks, Pa.
J. Q., Crawford, Tenn.
E. C., Bennett, Ia.

Question: How shall a Christian distinguish between conviction of sin by the Holy Spirit and the accusation of the Devil?

Answer: You may distinguish between spiritual darkness and light by walking in the light. Resolve your doubts about this matter by going to God in prayer. Whether the conviction is genuinely wrought by the Holy Spirit or is an accusation of Satan, the matter should in either case be brought to the attention of your Heavenly Father, in Christ Jesus, who has the power on earth to forgive sin. When assurance of forgiveness is obtained, the shadow will be lifted. You may utterly discourage Satan by continuously going to God in the name of Christ, whose blood cleanseth from all sin (I John 1:7).

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International Uniform Sunday School Lessons

P. B. Fitzwater

August 9

Saul Converted and Commissioned
Acts 9:1-19; I Timothy 1:12-14

Golden Text:—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:19.

I. Saul's Violent Hatred of the Lord's Disciples (Acts 9:1,2).

Saul knew full well that unless the movement set on foot by Jesus was stopped, it would supersede Judaism. The noble display of faith by Stephen in sealing his testimony with his blood did not soften Saul's spirit, but rather intensified his hatred for the Lord and His disciples. It made him more determined than ever to stamp out the Nazarene heresy. The intensity of his madness and the extent of its operations are best set forth in his own words: "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4); 26:10. He obtained authority from the high priest in order to carry on this murderous work.

II. Saul Kicking against the Pricks (Acts 9:3-9).

The figure here is that of the eastern ox driver following the ox with a sharp iron fixed to the end of a pole. The animal is prodded on with this instrument and if it is refractory, it kicks against the sharp iron and injures itself. This is a graphic picture of Saul as he was madly fighting against Jesus.

1. A Light from Heaven (vv. 3, 4).

The time had come for the Lord to interfere. Doubtless this was an answer to the prayers of the disciples who knew that they were being hunted as a wolf hunts its prey and were therefore praying for deliverance. Saul was smitten with blindness and fell to the earth. This physical experience accentuated the workings of his conscience, which doubtless were going on, quickened by the Holy Spirit as a result of Stephen's testimony.

2. A Voice from Heaven (vv. 4, 5).

This was the Lord's voice calling Saul by name and asking, "Why persecutest thou me?" To this Saul replied, "Who art thou, Lord?" Then came the answer, "I am Jesus whom thou persecutest," as if to say that persecution of the disciples is persecution of Jesus. Jesus is so closely identified with believers that He feels their sufferings and regards treatment of them as treatment of Himself.

3. Saul's Inquiry (v. 6). "What wilt thou have me to do?"

The dictator is now willing to be dictated to. The Lord told him to go into the city where information would be given him as to what he must do.

4. Saul's Entering Damascus (vv. 7-9).

The proud persecutor went quite humbly into Damascus led by his attendants. For the space of three days he remained blind and fasted. What went on in his soul in those days no mortal can know. Doubtless in this time he got hold of the truths which he later proclaimed to the world, for his conversion was the basal fact of his theology. In these awful days his whole being was being re-organized by Jesus Christ. The day is coming when all who oppose God shall get a sight of the dazzling glory of the Son either in salvation or in condemnation (Phil. 2:10, 11; Rev. 6:15-17).

III. Saul Ministered to by Ananias (Acts 9:10-19).

1. Ananias' Vision (vv. 10-12).

The Lord appeared to him and instructed him to go to Saul. He gave him the name of the street and Saul's host and informed him that Saul was now a praying man and that he had been prepared by a vision for the coming of Ananias. When the Lord would bring persons together, He gives them signs by which they may unerringly go. The Lord knows the name of the street and the number of the house in which His chosen live.

2. Ananias' Fear and Hesitancy (vv. 13-16).

He knew of Saul's ministry and the authority by which he came. The Lord encouraged him to go, assuring him that Saul was no longer an enemy but a chosen vessel to bear His name before the Gentiles, kings, and the children of Israel, and that the badge of his commission should be great suffering for Christ.

3. Ananias' Obedience (v. 17).

His fears being removed, Ananias went to the house where Saul was stopping, put his hand upon him and affectionately addressed him as brother. The hitherto savage persecutor is now a brother in Christ. Ananias informed him that the Lord had sent him with a twofold mission:

a. "That thou mightest receive thy sight."

b. "Be filled with the Holy Ghost."

He received his sight forthwith. It is not said that he received the Holy Ghost then, but his life work proves that he did.

4. Saul Baptized (vv. 18, 19).

After Saul received his sight, Ananias baptized him. Since Ananias was not a Church official, it is clearly implied that official rank is not necessary for the administering of baptism. The Lord bestows the gift of the Spirit upon whomsoever He will and may designate anyone whether occupying an official position or not, to lay hands upon individuals. This is especially significant, since Saul's ministry was to be entirely independent of the apostles.

IV. Paul Put into the Ministry (I Tim. 1:12-14).

He was commissioned for his work among the Gentiles by Jesus Christ. He did not enter the Christian ministry, but was placed there by the sovereign act of the Lord. He was transformed from a blasphemer and a persecutor through the abundant grace of the Lord Jesus Christ and made the apostle to the Gentiles.

August 16

Sowing and Reaping
(Temperance Lesson)
Galatians 6:1-10

Golden Text:—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

Our lesson is taken from the practical portion of the Galatian epistle. Having in chapters one and two vindicated his apostleship; in chapters three and four presented in a masterful way the heart of Christianity; viz., that justification is by faith in the atoning work of Christ rather than by the works of the law, Paul, as was his usual custom, followed in chapters five and six with practical application of the doctrine to the affairs of life. Paul's philosophy of life is that correct and practical living is based upon correct and sound thinking. With him doctrine is inseparable from ethics. Those who are freely justified in Christ will manifest the fact by the following conduct. Gracious justification by faith is the dynamic for right living.

I. Restore the Sinning Brother (v. 1).

1. Who He Is.

"The one overtaken in a fault." Sin, like a tiger lurking in the bushes, is ready to spring upon man and overpower him. To such peril all believers are constantly exposed. The idea expressed by the word "fault" is not to minimize the sin, but to show the suddenness of the temptation. The greater the moral lapse of our brother, the greater the responsibility resting upon us to come to his rescue. One's spirituality is shown by his willingness to help in such a case.

2. What Is to Be Done?

He is to be "restored." Restore is a surgical term which means the placing back of a dislocated member to its normal place. Christians are members of the body of Christ. Therefore, the sinning of a brother should as really give us pain as the dislocation of a member of our body.

3. How It Is to Be Done.

In a spirit of meekness. Harshness has no place in the life of a Christian. The fruit of the Spirit is love, meekness, etc. The believer must show his right to claim the life in the heavenlies by stooping down to help the brother crippled and besmeared in the dirt of earth.

4. The Incentive.

"Lest thou also be tempted." No one is immune from temptation. The surest way to be fortified against temptation is to sympathetically go to the rescue of the fallen.

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II. Bear One Another's Burdens (v. 2).

Many are the burdens of life: burdens of weakness, temptations of a fallen nature, sorrow, suffering, and sin. Some have more temptations than others. Since believers are inseparably bound together, the strong should bear the infirmities of the weak.

III. Bear Our Own Burdens (vv. 3-5).

There are some burdens which can be borne alone by the individual. Personal responsibility cannot be escaped. The very fact of personality places a heavy responsibility upon man. In a most real sense every man lives his life alone. Helpful as sympathy, human and divine, is, greatly as we need the helping hand of our brother, the individual must live his own life. Responsibilities are upon us which cannot be delegated to another. For this very reason the consequences of sin must be borne by the sinner. How gladly fathers and mothers would bear the penalties of their children if such were possible. The law of God which is in harmony with the law which controls the individual declares, "The soul that sinneth it shall die."

IV. Support Teachers of God's Word (vv. 6-8).

It is incumbent upon those who are taught in God's Word to give of their means for the support of the teacher. To repudiate this obligation is to mock God (v. 7). For God has ordained that they who preach the gospel shall live to the gospel (I Cor. 9:14). The declaration, "Whatsoever a man soweth that shall he also reap," sets forth a law which operates in all spheres of life. But it is particularly applied to the obligation of Christians supporting their ministers.

V. Be Earnest in Well Doing (v. 9).

The harvest is sure. Sow good seed and patiently wait for the reward. The same unfailing law which eventuates in a harvest of corruption to those who sow to the flesh will bring life everlasting to those who sow to the Spirit. Some fail of the harvest because they give up when the goal is about to be reached.

VI. Work for the Good of All Men (v. 10).

The believer in Christ who realizes his freedom will have sympathies and interests as wide as the race. While especially endeavoring to help those in Christ, he will be reaching out to all men. He will be seeking to win them to Christ. This obligation to work for the good of all men applies in such matters as the abolition of the manufacture and sale of alcoholic beverages.

August 23 A Gospel for All Men Acts 10:1-11:18

Golden Text:—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.—Romans 10:12.

In the lesson for August 2 we saw the

missionary program of the Church broadened to include the Samaritans. We see in this lesson the program still widening and embracing the Gentiles. Intense hatred still lingered in the hearts of the Jews for the Gentiles. Before the gospel could be borne to the "uttermost parts" this barrier must be removed. This, again, could best be done by the high class Gentile, Cornelius, taking the initiative. Through the conversion of Cornelius, the "middle wall of partition" was broken down (Eph. 2:14).

I. Cornelius (10:1, 2).

1. His Official Position (v. 1).
He was a Roman officer over a company of one hundred soldiers.

2. His Character (v. 2).

- a. A devout, pious man.
 - b. A praying man.
 - c. A charitable man.
 - d. A man respected by his family.
- To be respected by his family is the finest compliment that can be paid to any man. The Lord chose Cornelius for the transition of the gospel to the Gentiles because of his character and position.

II. The Supernatural Preparation for the Transition of the Gospel to the Gentiles (10:3-33).

This was of divine arrangement. No barrier is too great to prevent the coming together of persons whom the Lord desires to meet. In order to bring this about

1. Two Visions Were Given (vv. 3-16).

a. The vision of Cornelius (vv. 3-8).
While engaged in prayer an angel of God announced that his prayer and alms had come before God as a memorial, and instructed him to send to Joppa for Peter who would tell him what to do.

b. The vision of Peter (vv. 9-16).
This took place while Peter was praying (v. 9). It was while he was waiting for dinner that he was engaged in prayer. He saw a certain vessel containing clean and unclean animals let down from heaven, and heard the command, "Rise, Peter, kill and eat." Peter protested that he had never eaten any unclean thing. God replied, "What God hath cleansed that call not thou common." This vessel let down from heaven and taken back indicated that both Jews and Gentiles were accepted on high.

2. A Messenger Sent from Cornelius (vv. 17-22).
Peter was greatly perplexed over what he had seen, but not for long, for messengers from Cornelius made inquiry at the gate for him. The Spirit informed Peter of the matter and bade him go, nothing doubting. Thus we see that both had been prepared for each other by God.

3. The Meeting of Cornelius and Peter (vv. 23-33).

a. The six witnesses (v. 23).
Peter had the good judgment to know that on a matter of so great importance he must have witnesses. This was proven at the Jerusalem council in the consideration of the question of the reception of the Gentiles into the Church (Acts 11:1-18).

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b. The Faith of Cornelius (v. 24).
He had such confidence in God's instruction that he called together his kinsmen and friends to be ready on Peter's arrival.

c. The Humility of Cornelius (vv. 25, 26).

He was about to worship Peter, who repudiated his act and protested that he himself was but a man.

d. The reciprocal explanation (vv. 27-33).

Peter explained to him how God had taken from him his Jewish prejudice, and asked that Cornelius state the purpose of his having sent for him. Cornelius explained how God had appeared unto him and instructed him to send for Peter.

III. Peter's Sermon (vv. 34-43).

1. The Introduction (vv. 34, 35).

He showed that God is no respecter of persons but that in every nation those that fear God and work righteousness are accepted of Him. This does not mean that Cornelius was already in a state of grace and therefore saved, but that he was eligible to hear the gospel and accept the terms of salvation.

2. His Discourse (vv. 36-43).

In the discourse he touches briefly upon the mission of Jesus, showing that by means of His baptism and anointing of the Holy Spirit He was qualified for His work as mediator. In this discourse is set forth

(1) The basis of salvation—the crucifixion of Christ.

(2) The scope of salvation—whosoever believeth in Him.

(3) The method of appropriating salvation—believing on Him.

IV. The Holy Spirit Poured Out (vv. 44-48).

This was a new Pentecost. As the gospel was entering upon its widest embrace, the Spirit came in new power.

V. Peter Vindicates His Ministry to the Gentiles (11:1-18).

Being called to account for having visited and eaten with Gentiles, Peter rehearsed the whole story in such a way that his narrative took the form of a logical argument and showed how God had set His seal upon the work by the miraculous gift of the Spirit.

commanded them to send forth Barnabas and Saul. The work of evangelizing the world was laid so heavily upon these men that they refrained from eating in order to seek the will of God in prayer.

2. The Divine Command (v. 2).

The Holy Ghost said, "Separate me Barnabas and Saul." The real call to Christian service comes from the Holy Spirit. The Spirit called, the Church seconded the motion by sending out those called by Him. Happy the workers and the Church who hear the call of the Spirit. Spirit-filled Christians know the voice of the Holy Spirit. Sending forth workers without the Spirit's call bodes failure. The Spirit called and the Church sent out the very best men which the church at Antioch had.

3. The Obedience (v. 3).

After fasting and prayer, Barnabas and Saul were sent out. The men were ready to go.

4. Instant Obedience Was Rendered.

Those who have received the Spirit's call are not taken by surprise when they are commissioned by the Church. The Spirit-filled Church is a discerning and obedient Church. There should be no holding back on the part of the Church nor of the workers when the Spirit calls. These workers were set apart by the imposition of hands. This shows that ordination has its place in the sending forth of missionaries.

IV. Preaching the Word of God in Cyprus (vv. 4, 5).

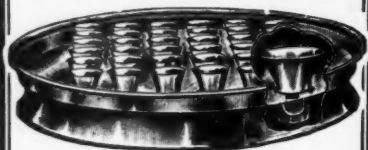
We are not told as to why they first went to Cyprus, but we are left to infer that it was owing to the fact that Cyprus was the home of Barnabas. He was acquainted with the country and the people and could be thus assured of a respectable hearing among them. Besides, it was most natural that those who heard the good news go first with it to their kindred and friends. As they went forth they carefully carried out their commission, for they preached the Word of God, not socialism, current history, philosophy, or even ethics. Those who are faithful to God will preach nothing but His Word. The great need today is Spirit-called and Spirit-filled men preaching God's Word. In fact, Spirit-filled men will preach nothing else. The opposer of God and Christ can only be successfully met by this means.

V. Withstood by Elymas, the Sorcerer (vv. 6-12).

Sergius Paulus, the deputy, invited Barnabas and Saul to tell him of God's Word. Elymas maliciously sought to turn his mind from the faith. This was the first obstacle that they encountered, but they overcame it by the power of the Spirit. The one back of Elymas was the same opposer who came to Adam in Eden and Jesus in the wilderness. He is the enemy of God and man. He sought to bar the gospel as it entered upon its mission of converting the heathen. Paul now came to the front and denounced Elymas in the most scathing terms. He called him the child of the Devil, denouncing him as full of guile and villainy, pronouncing him the enemy of all righteousness, and accusing him of perverting the right ways of the Lord.

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September 6
Turning to the Gentiles
Acts 13:13-52

Golden Text:—For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts 13:47.

I. Paul's Journey from Perga to Antioch (13:13-15).

From this time forward Paul, who hitherto was called Saul, takes the lead. His companions were Barnabas and John Mark. Leaving Cyprus, they sailed northward to Perga, the seaport of Pamphylia. There is no record given of preaching at Perga.

1. Defection of John Mark (v. 13).

From Perga, Mark for some reason went back. Perhaps the hardships in prospect were too great for him. The country surrounding Perga is said to be a hotbed of malaria. To escape this peril, they would have to cross the Taurus Mountains, infested with robbers, to the highlands of Galatia. We should take a charitable view of Mark's act for he later redeemed himself. He was ready to go again when the second missionary journey was begun, but Paul would not give consent (Acts 15:38, 39).

2. In the Synagogue at Antioch (vv. 14, 15).

From Perga, Paul and Barnabas went to Antioch in Pisidia where they entered the synagogue on the Sabbath Day. Though Paul was the apostle to the Gentiles, his order of ministry was to begin with the Jews.

II. Paul Preaching in the Synagogue (vv. 16-41).

After the usual reading of the scriptures, in response to the invitation of the rulers, Paul delivered his first recorded sermon. This discourse is worthy of the most careful study. In its analysis we find four parts:

1. Historical (vv. 17-23).

In this section we see how Paul in a conciliatory way led them gradually through a series of changes in which God had dealt graciously with them, finally giving them Jesus, His Son.

This demanded proof which follows.

2. Apologetical (vv. 24-27).

That this Jesus was of the seed of

David and therefore the promised Messiah, he proves by three lines of argument:

a. The testimony of John the Baptist (vv. 24, 25).

John disclaimed to be their deliverer and pointed to Jesus Christ as such.

b. The prophecies of Scripture were fulfilled in their rejection and crucifixion of Jesus (vv. 26-29).

The specific scriptures were not pointed out, as they were so familiar that it was unnecessary.

c. By His resurrection from the dead (vv. 30-37).

Several passages of Scripture were cited as being fulfilled in the resurrection by means of which He was declared to be the Son of God with power.

Having proved Jesus to be seed of David, he proceeded to set down the doctrinal teachings growing out of it.

3. Doctrinal (vv. 38, 39).

The great doctrine derived from this proof is justification by faith—the very marrow of gospel. Justification is declaring the sinner righteous and treating him on that ground. Observe

a. The ground of justification is the finished work of Jesus Christ.

He took our place as a sinner that we might have His room as sons (II Cor. 5:21).

b. Those are justified who believe in Him.

c. They are justified from all sins.

The one who believes in Jesus is freely forgiven all sins. They are all blotted out. This is the missionary message for all times.

4. Practical (vv. 40, 41).

The application of this sermon was a warning lest the judgment spoken of by Habakkuk should fall upon them.

III. The Effect of the Sermon (vv. 42-52).

1. Many of the Jews and Proselytes Requested to Hear These Words Again (vv. 42-49).

Almost the whole city came to hear the Word of God the next Sabbath. This great crowd incited the jealousy of the Jews. This kind of behavior is common today. Let a new preacher come to town

and get the crowd and there will quickly be manifested the spirit of jealousy.

2. Open Opposition (vv. 50, 51).

This jealousy could not long be restrained. It broke out in open opposition. The persecution became so violent that Paul and Barnabas were expelled from the city. This persecution was answered by Paul's rejection of them and his turning to the Gentiles.

3. The Disciples Filled with Joy and with the Holy Ghost (v. 52).

In spite of the bitter experiences occasioned by this opposition, they were filled with joy. Suffering for Christ is a badge of discipleship. Besides, it becomes a means of grace to those who are exercised thereby (James 1:2-4).

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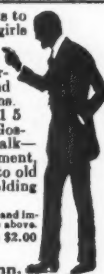
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AN OPEN DOOR

Revelation 3:8

The Open Door of Salvation

1. Opened by God.
2. Opened at Calvary.
3. Open now.
4. Open to all.
5. Open to faith, not works. "I am the door." Been open for centuries, but may be closed at any moment. "Enter while you may."—Perce H. Hayley.

GOD IS RICH TO ALL

Romans 10:12

1. Abundance of Grace (I Tim. 1:14).
2. Abundance of Mercy (I Pet. 1:3).
3. Abundance of Life (John 10:10).
4. Abundance of Joy (II Cor. 8:2).
5. Abundance of Peace (Ps. 37:11).
6. Abundance of the Spirit (Tit. 3:5, 6).
7. Abundant Entrance into Heaven (II Pet. 1:11).

Results expected: More abundant labors (I Cor. 15:10).—Ed F. Rice.

ACTS THAT BROUGHT REGRET

Selfish unfaithfulness to a friend in need (Matt. 26:75).

The choosing of money instead of righteousness (Luke 22:5; Matt. 27:3-5).

Surrender to the lustful passions of the body (II Sam. 11:2-4; 12:13; Ps. 51).

Neglect to give faith and God their places in life (Luke 16:19-31).

Refusal to follow the clear leadership of God (Jonah 1:3, 17; 2:2, 7; 3:3).—T. M. Stevenson, in *Christian Observer*.

WAITING UPON GOD

Isaiah 40:31

Introduction: Although these words were addressed to God's ancient people, they are equally applicable to us today. We *run* and *are weary*, we *walk* and *do faint*, yet the blessings are not always experienced in the lives of many Christians.

I. The Condition—to wait.

1. Not simply petitions and adoration.
2. Psalm 42:1 suggests patience, not struggle and impatience.
3. Psalm 104:27 suggests dependence and expectation.
4. Proverbs 8:34 suggests waiting to serve and obey.

II. The Fourfold Blessing.

1. Renewed strength. The word rendered "renew" is "change." God "giveth power to the faint."
2. Wings of eagles indicates strength.
3. "They shall *run*, and *not be weary*; they shall *walk*, and *not faint*," sounds like a strange anticlimax. After these eagles' flights above the caves and anxieties of earth must we descend to *run* and *walk*? Yes, precisely. We ascend to the high altitude of communion with God, so that we may learn to serve down here in the monotony of the daily round of common tasks.—Percy J. Smart.

STEPS OF FAITH

Ephesians 2:8; Hebrews 11:6, 30; Matthew 15:26-28

Christ gives faith to us—'tis His, not ours; He *strengthens* faith in many different ways; He *tests* the faith that He has slowly strengthened, And then, oh then! *rewards* it to His praise!

—L. M. Warner.

DAILY THINGS FOR THE CHRISTIAN

1. Daily bread—Do you feed on it? (Matt. 6:11; 4:4).
2. Daily cross—Do you carry it? (Luke 9:23).
3. Daily dying—Do you desire it? (I Cor. 15:31).
4. Daily searching—Do you enjoy it? (Acts 17:11).
5. Daily exhorting—Do you love it? (Heb. 3:13).
6. Daily prayer—Do you persevere in it? (Ps. 86:3; Acts 2:42, 46).
7. Daily watching—Do you practice it? (Prov. 8:34).—*Gospel Message*.

TWO PICTURES

Peter—"Before" and "After"

Plain self-confidence; puts himself first; "I" very prominent; carnal believer (Matt. 26:33).

Opposed Jesus (Matt. 16:22; John 13:8). Others slept; Peter also slept (Matt. 26:40).

Reproved by Jesus (Matt. 16:23; Matt. 26:40).

Prayer neglected (Mark 14:38).

Entered the enemy's stronghold to warm himself (Mark 14:67; John 18:18).

Tragic denial of Christ (John 18:25-27). Exaggerated his own strength; boasted of it (Luke 22:31-33).

Result—miserable failure; he wept bitterly (Matt. 26:75).

Renewed life; evidences manifested (John 21:15-17; Acts 1:13-15).

Inspiring leader (Acts 2:14-24).

Courage to stand firm (Acts 5:29; 4:13).

Honored in his death (John 21:18, 19; II Pet. 1:13, 14).

Preached Christ; proclaimed the truth (Acts 2:32-36).

Entered the enemy's stronghold to witness for Jesus (Acts 2:22-24; 4:10).

Threats fail to stop Peter (Acts 4:17-20).

Exposes the sins of others (Acts 3:14, 15; 5:1-11).

Result—Triumphed completely over the old self through Christ (I and II Pet.).

—S. B. Phinney.

THREE THINGS WE MUST NOT SAY

1. That we have *not sinned* (I John 1:10).
2. That we have *no sin* (I John 1:8).
3. That we *must sin* (I John 2:1).

But

If any man sin we have an Advocate with the Father (I John 2:1).—G. F. V.

THE PERIL OF DECEPTION IN THE LATTER DAYS

Introduction: Frequent warnings against deception (Matt. 24:4, II Thess. 2:3; Eph. 5:6; I Tim. 4:1, 2).

I. The Supernatural Powers Engaged in Deceiving Men.

1. Satan himself.
 - a. Who "beguiled Eve through his subtlety" (II Cor. 11:3; I Tim. 2:14).
 - b. "Who deceiveth the whole world" (Rev. 12:9).
 - c. Who will yet deceive the nations of the earth (Rev. 20:3, 8, 10).
2. Antichrist.
 - a. "This is the deceiver and the antichrist" (II John 7).
 - b. "The appearing of the lawless one will be attended . . . by every kind of wicked deception" (II Thess. 2:10, Weymouth).
 - c. The beast out of the earth (Rev. 13:14).
 - d. The false prophet (Rev. 19:20).
3. Evil spirits (I Tim. 4:1)—"spirits of error" (Moffat)—"deceiving spirits" (Weymouth).

II. The Principal Sphere of Deception: the Person of Christ.

1. Men who deceive others by claiming that they themselves are the Christ (Matt. 24:5, 11, 24). Thus Abdul Baha, Krishnamurti, et al.
2. False teachers who deny that Jesus Christ is in the flesh, i. e., that Jesus of Nazareth is God, the Son, now living in a body of flesh and bones (II John 7; I John 4:1-6). This is the blasphemous error of Unitarianism, Modernism, Russellism, Unity, et al.

III. The Instruments Used to Accomplish Deception.

1. Attractive speech (See Dan. 7:8, 11, 20, 25; Rev. 13:5).
 - a. "Good words" (Rom. 16:18).
 - b. "Fair speeches" (Rom. 16:18).
 - c. "Vain words" (Eph. 5:6).
2. Hypocrisy of men that speak lies (I Tim. 4:1, 2).
3. Philosophy and vain deceit of men (Col. 2:8).
4. Roman Church (Rev. 2:20; cf. 18:23).

IV. The Antidote for Deception—The Word of God.

"Ye do err (i. e., go astray) not knowing the scriptures" (Matt. 22:29; Mark 12:24, 27; II Thess. 2:15; I Tim. 4:6; Titus 1:9; Heb. 3:10).—Wilbur M. Smith.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

OUTLINE FOR FUNERAL ADDRESS

Isaiah 54:7, 8

1. Temporarily forsaken.
2. Mercifully gathered.
3. Eternally held.

—N. E. Koehler.

HEAVEN

Introduction: We are not told very much in the Bible about heaven, but we are sufficiently informed to know that it is a place where there is ample joy, peace, rest, and glory, forever and forever. We are also well informed as to how to get there.

I. Heaven Is a Place. "I go to prepare a place for you" (John 14:3).

1. It is a place where Jesus is at present. "That where I am, there ye may be also" (John 14:3).

2. It is a prepared place for a prepared people (John 14:3).

II. Heaven Is a Place Where the Will of God Is Done.

"Thy will be done in earth as it is in heaven" (Matt. 6:10).

III. How the Will of God is Done in Heaven.

1. It is done joyfully.
2. It is done immediately.
3. It is done by all.

IV. How We May Get to Heaven.

1. By repentance toward God. "Repent ye and believe the gospel" (Mark 1:15; Acts 20:21).

2. By accepting Jesus as a personal Saviour (John 1:12).

3. By being born again. "Ye must be born again" (John 3:3, 7).—Rev. W. I. Satterfield.

FIVE BRIEF RULES FOR BIBLE STUDY

(Suggested by Dr. J. Wilbur Chapman)

1. *Read it through—*

Don't read the Bible in a perfunctory way. Read a verse or a chapter or a book until you get something for your heart.

2. *Pray it in—*

Don't be satisfied with a mere head knowledge. The Bible cannot be understood except we recognize the Holy Spirit, its author, as the teacher also.

3. *Write it down—*

Don't be afraid of marking your Bible. Indicate by underscoring, or by a brief marginal note, that thought that you have found helpful. Our memories fail us, but often a word will recall the lesson learned.

4. *Work it out—*

Don't be content with the experiences of others, helpful though they may be. Put God's promises to the test until you know the truth for yourself and can testify to the faithfulness of God.

5. *Pass it on—*

Don't be a religious "sponge"—always absorbing, but never giving out. Don't consider the lessons which God teaches you unimportant. He is no respecter of persons. Help someone else and you will be doubly blessed.

August, 1931

TWO SEEDS

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.
But it was like a little seed,
And it began to sprout;
It grew into a little weed,
And blossomed in a pout!
I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour.
'Twas growing all the while,
It blossomed in a lovely flower,
A happy little smile!

—Advocate.

NOTES ON I CORINTHIANS 15

FOUR LAST THINGS

1. The last witness (v. 8).
2. The last Adam (v. 45).
3. The last trump (v. 52).
4. The last enemy (v. 26).

SEVEN CALAMITIES IF THERE BE NO RESURRECTION

1. Christ is not risen (v. 13).
2. Our preaching is vain (v. 14).
3. Our faith is vain (v. 14).
4. Apostles false witnesses (v. 15).
5. We are still in our sins (v. 17).
6. Sleeping saints have perished (v. 18).
7. Christians most miserable (v. 19).

THE BODIES OF THE SAINTS

1. Natural and spiritual (v. 44).
2. Terrestrial and celestial (v. 40).
3. Corruptible and incorruptible (v. 53).
4. Mortal and immortal (v. 54).

A DEATH BLOW TO EVOLUTION—FOUR KINDS OF FLESH

1. One flesh of men (v. 39).
2. Another of beasts (v. 39).
3. Another of fishes (v. 39).
4. Another of birds (v. 39).

There is a deep unfathomable and unbridgeable chasm between man at his lowest, and beasts at their highest.—T. Baird.

BETTER THAN SERMONIZING!

A little boy confided his experience to his mother after a church service. "Why, mother, when the minister was telling about Calvary, I could just see Jesus going up there, and the cross, and the people; and just when I was most interested, the minister stopped—and went on with the sermon."—*Southern Cross*.

SEVENFOLD PHASE OF SALVATION

1. Salvation by grace (Eph. 2:8)—the soul.
2. Salvation by works (James 2:18)—the evidence.
3. Salvation by memory (I Cor. 15:2)—the exercise.
4. Salvation by Christ's life (Rom. 5:10)—the intercession.
5. Salvation by water (I Pet. 3:20)—the obedience.
6. Salvation by hope (Rom. 8:24)—the body.
7. Salvation by fire (I Cor. 3:15)—the judgment.—T. Baird.

RULES FOR SELF-EXAMINATION

The following twelve rules are recorded as having been used by John Fletcher of more than a century ago. They were used by him at the close of each day for self-examination.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?

2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?

3. Has my faith been weakened by watchfulness, or quickened by diligence?

4. Have I walked by faith, and seen God in all things?

5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeing others preferred?

6. Have I made the most of my time, as far as I had light, strength and opportunity?

7. Have I kept the issues of my heart in the means of grace, so as to profit by them?

8. What have I done this day for the souls and bodies of God's dear saints?

9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?

10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?

11. In how many instances have I denied myself this day?

12. Do my life and conversation adorn the gospel of Jesus Christ?—Selected.

The Westminster Gazette tells of the American tourist doing the sights of Edinburgh who, on being informed by his guide that he was in John Knox's house, put the question: "Who was John Knox?" In a scandalized tone he got the reply: "Man, d'ye never read yer Bible?"

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

J. W. Troy held ten campaigns during the season, three of which were city-wide union meetings. Mr. Troy trained and directed the large chorus choirs in these meetings and did the solo work as well as the preaching.

Victor L. Abbey conducted non-sectarian Christian meetings in a large tent on Fulton Street and Ashland Place, Brooklyn, N. Y., in July. Many souls were saved through the preaching of the gospel of the Lord Jesus. The meetings were held under the auspices of the Fellowship Christian Business Men. Dr. Henry W. Bromley opened the campaign.

Neil McIntyre, Scotland's blind evangelist, held revival meetings during the last two weeks in May in the Gospel Tabernacle, Winona, Ont., of which L. A. Kennedy is pastor. Many came from long distances to hear the blind evangelist sing soul-stirring hymns, playing his own accompaniment on his folding organ, read from his Braille Bible, and preach the gospel. Mr. Kennedy says, "Mr. McIntyre's meetings were truly a gospel singing campaign. His choruses were sung throughout the community, and one hears them still sung by workmen, fruit farmers and children as they are about their daily tasks. These songs

C. W. Harris, song leader and soloist, directed the music in a campaign in the Gospel Tabernacle, Elgin, Ill. George Blomgren of Chicago did the preaching. The fine chorus was augmented by a band and splendidly assisted in the services. Many found Christ as their Saviour during each service of the meeting.

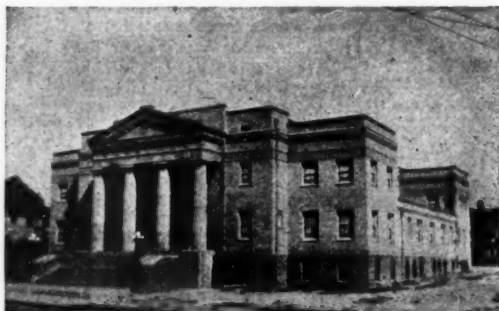
J. T. Larsen reports several conversions in meetings held in June in Mountain View, Colo. A personal worker's



J. T. Larsen

class was organized with thirteen young people surrendering their lives for special service. Mr. Larsen spends his summers in the Rocky Mountain region doing missionary work. Several union schools have been organized in needy sections, and many have been saved by Christ.

Philip Sidersky conducted a very interesting service in Tucson, Ariz., during June, in the First Baptist Church, of which R. S. Beal is pastor. The meeting was well advertised in advance through the newspapers and as a result a large audience attended which included some of the leading Jews of Tucson and vicinity. Mr. Sidersky says, "I have been receiving a number of inquiring letters from many Jews asking me to send them a Gospel of John with Old Testament references appearing on every page."



The First Baptist Church of Tucson, Ariz., which conducts fourteen out-stations, and has seven large Young People's Societies

have brought wonderful comfort and blessing to the lives of our people. About thirty-five professed Christ during the meetings." A report has also been received of Mr. McIntyre's meetings from June 2-14 at the West Somers Baptist Church, and the Ridge Road Union Church, Barker, N.Y. The Lord graciously bless in the conversion of the lost and the reconsecrating of many Christians. Bernard C. Schehl is the pastor of the two churches.

Dr. French E. Oliver, of Los Angeles, was a recent visitor at the Institute after a number of months spent in New Zealand and England in gospel campaigns. He will return to England to begin a meeting in the famous Spurgeon Tabernacle on September 24. Meetings will follow in Sutton, England; Aberavenny and Cardiff, Wales, and in Southampton, Northampton, Harrow Gate, Bristol, Weymouth, Plymouth and Exeter, England. Beginning on June 10,

1932, at Capetown, S. Africa, Dr. Oliver will visit most of the chief cities of that part of Africa in evangelistic and Bible teaching conferences.

S. B. Goff, formerly serving the Lord in the evangelistic field, has accepted the pastorate of the Methodist Episcopal Church of Eddystone, Pa.

E. L. Wolslagel recently closed three outstanding revival meetings in the Woodland Baptist Church, Birmingham, Ala., and in the First Baptist Churches of Moorhead, Miss., and Opelika, Ala. There were approximately 250 professions of faith. During July and August, Mr. Wolslagel will direct the music in the conferences held in Ridgecrest and Blue

Sylvester Sanford closed a successful revival meeting in the Mount Zion United Brethren Church, Morocco, Ind., June 14. The church was crowded each night and great numbers came to the altar and made public confession of faith, and many others consecrated their lives to God. On young people's night forty knelt at the altar and accepted Christ

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Moody Bible Institute Monthly

as their Saviour. A large number was received into the Church. From Morocco Mr. Sanford went to LaFayette, Ill., where he held a two weeks meeting in the Methodist Episcopal Church. There were fifteen confessions of faith. On June 29 Mr. Sanford was called to Galesburg, Ill., where Mrs. Sanford submitted to a major operation in St. Mary's Hospital. Mr. Sanford asks the prayers of the readers of this department for Mrs. Sanford's recovery.

The Farrars, singing evangelists, have been assisting John E. Brown, of Siloam Springs, Ark., in tabernacle campaigns in Southern California. The tabernacle was recently moved to Santa Ana where the meetings were conducted during July. The Laymen's Organization, which sponsored the movement, had made extensive preparation for this occasion, enlarging the tabernacle. From Santa Ana the committee asked the party to go to Orange, Calif., Mr. Farrar's old home, and thence to Garden Grove. Mr. Farrar asks the prayers of God's people everywhere for these meetings.

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A. J. Fitt, of the DeFlon-Fitt Party, was under the doctor's care during June. In July he assisted F. J. Meldau, pastor of the North Side Mission, Denver, Colo., in meetings which close July 28. Mr. Fitt's asked the readers of the department to pray that God will continually lead them in their work for the salvation of souls.

The **Harry O. Anderson Party** conducted their last meeting of the season in Roanoke, Ala. A good work was done for the salvation of souls and the uplifting of the Church. During the morning meetings the stores closed from ten to eleven o'clock. In the afternoon a large open-air service was held in the down town district where a great opportunity was given to hear the Word of God. Mr. Anderson was assisted by C. L. Randall of Little Rock, Ark., as song leader, and Mrs. Anderson as pianist. On August 16 they begin their fall work in meetings in Denison, Tex.

John B. and Mrs. Long, known as "The Singing Longs," recently closed a good meeting in the Bethany Baptist Church, Los Angeles, Calif. More than fifty-five souls confessed Christ during the meetings. Mr. Long says, "The past year has been the most blessed in our ten years of service for the Master. More than 10,000 children have attended our Bible magic hour after school. Scores of these children have confessed Christ. During the past season more high school students have turned to Christ than for several years. We assisted pastors in a larger number of meetings during the season, but in the majority of cases we did both the speaking and singing, and Mrs. Long assisted with the high school work."

The **Medicine Lake Bible Camp** is being held August 3-16 at Mission Grove, Minn., a ninety-four acre wooded tract on the shores of beautiful Medicine Lake, ten miles west of Minneapolis. The Bible classes will be conducted in the morning, preceded by a half hour address on "The Deeper Christian Life." The afternoons are left open for rest and recreation. A gospel service will be held every evening at 8 P. M. For further information, address the Young People's Bible Camp Association, 625 Eighth Ave., S., Minneapolis, Minn.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

James F. Harrison held a Bible conference at the East White Oak Mennonite Church, Carlock, Ill., from May 31 to June 14. There were seven who professed conversion and forty consecrations. On June 28, Mr. Harrison began tent meetings in Canadensis, Pa.

Harry McCormick Lintz held evangelistic meetings in the First Baptist Church of Lake Charles, La., from June 7-21. There were forty-three additions to the Church, thirty-five professed conversions, forty restorations, six volunteers for Christian service.

John Wilmot Mahood held meetings from May 29-June 28 in Sheldon and Leonard, N. D., in the Methodist Episcopal Churches. There were thirty conversions and twelve signified their intention of giving full time service to the Lord.

Henry Ostrom held meetings in Minnesota from June 7-28, in the Presbyterian Churches of Pine City, where Rev. D. W. Thompson is pastor; in Willmer, where Rev. L. W. Cain is pastor, and in Duluth where Rev. R. Excell Fry, D.D., is pastor.

C. E. Putnam and Rev. R. E. Tripp, of Goldboro, N.C., held a Bible conference under the auspices of the Women's Christian Federation from June 3-21. He reports fifty consecrations.

William W. Shannon held meetings June 7-28 in the Congregational Church of Owen, Wis. He reports fifty-two professed conversions.

Cassius E. Wakefield held meetings June 7-24, in the Congregational Church

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OBITUARY

Lewis R. MontGomerie, for many years field secretary and evangelist for the Shantymen's Christian Association, went to his heavenly reward Saturday afternoon, June 6, from his home in Wauwatosa, Wis. He suffered a paralytic stroke on May 26 while making a report before the Chicago council of the association at the Moody Bible Institute. Mr. MontGomerie had lived heroically and victoriously, having retired from the banking business in Detroit in 1919 to give his entire time to Christian service. Interment was made in Rockford, Ill., where the widow of the deceased will make her home with a daughter, Mrs. J. M. McCrea. A strong personal worker, especially equipped for the work with which he has so long been associated, will be greatly missed by many friends and fellow workers.

FUTURE ENGAGEMENTS

Harry O. Anderson—August 16-30, Denison, Tex.; Sept. 3-21, Iola, Kan.; Sept. 27-Oct. 11, Maryville, Tenn.; Oct. 18-Nov. 1, Hutchinson, Kan.; Nov. 8-29, Covina, Calif.
"The Bonney Workers"—July 13-26, Taylor, Tex.
Gipsy Smith-McKee Party—July 26-Aug. 2, Moundsville, W. Va.

FORTHCOMING CONFERENCES

Berkshire Bible Fellowship, Monterey, Mass., June 15-Sept. 15.
Bible School Park (N. Y.) Bible Conference, July 24-Aug. 2.
Big Bear Lake Bible Conference, Boulder Bay Camp, Pine Knot, Calif., July 12-Aug. 9.
Canadian Keswick, Muskoka Lake (Ont.) July 5-Aug. 9; and Aug. 12-23.
Cedar Falls (Iowa) Bible Conference, July 26-Aug. 2.

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Brethren Conference, July 26-Aug. 9.
Boys' Camp, Aug. 12-22.
Moody Bible Institute Conference, Aug. 23-30.
Ill. Christian Fundamentals Conf., Aug. 31-Sept. 7.
Christian and Missionary Alliance Conventions and Bible Conferences:
Mahaffey, Pennsylvania, July 17-26.
Old Orchard, Maine, July 31-August 9.
Beulah Beach, Ohio, August 8-16.
Columbia Bible College Bible Conferences (near Asheville, N. C.), July 18-26; Aug. 1-9.
East Northfield (Mass.) General Conference of Christian Workers, Aug. 1-17.
Erieside (Willoughby, O.) Summer Gatherings: Bible Conference, July 17-26.
Boys' and Young Men's Conference, Aug. 8-17.
Grove City (Pa.) Bible School, July 31-Aug. 9.
Gull Lake (Mich.) Bible Conference, June 27-Aug. 16.
Hephzibah Heights (near Monterey, Mass.) Bible Conferences, July 24-26; Aug. 16-20; Sept. 4-7.
Knowlton (Que.) Summer Conferences, etc.: Sacred Music Conference, Aug. 11-24.
Knowlton Boys' Camp.
Medicine Lake (Minn.) Bible Camp, Aug. 3-16.
Mildred (Minn.) Bible Conference of Northern Gospel Mission, July 23-Aug. 2.
Montreat (N. C.) Summer Gatherings: Leadership Training School, July 17-31.
General Missions Conference, Aug. 2-12.
Men's Work Conference, Aug. 16-19.
Bible Conference, Aug. 19-30.
Pastors' Conference, Aug. 23-28.
Montrose (Pa.) Summer Gatherings: Ministerial Institute, July 20-30.
General Bible Conference, July 31-Aug. 9.
Prophetic Bible Conference, Aug. 10-16.
Moody Bible Institute Summer Bible Conferences: Ministerial Institute, July 20-30.
Guthrie, Okla., July 19-Aug. 2.
Ocean Grove, N. J., July 20-Aug. 1.
Colorado Springs, Colo., Aug. 16-23.
Cedar Lake, Ind., Aug. 23-30.
Eagles Mere, Pa., Aug. 29-Sept. 6.
Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.
Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7.
Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 4-16.
Stony Brook (L. I., N. Y.) Summer Gatherings: Interdenominational Laymen's Conference, Aug. 1-8.
Young People's Conference, Aug. 8-15.
Constructive Bible Teaching and Prophecy Conference, Aug. 15-22.
Stony Brook Bible Conference, Aug. 22-30.
Victorious Life Conferences, Keswick, N. J., July 25-Aug. 2, Aug. 8-16, Aug. 22-30, Sept. 4-7, Sept. 25-27, Oct. 30-Nov. 1, Nov. 27-29.
Winona Lake (Ind.) Conferences and Schools: School of Theology, July 8-Aug. 14.
School of Jewish Missions, Aug. 7-14.
School of Sacred Music, Aug. 10-22.
Bible Conference, Aug. 14-23.

BAD EFFECTS OF LIQUOR

There is indeed a great and surprising lack of knowledge of the effects of liquor on the human system in this country, which prides itself upon its enlightenment and its belief in education. Substitution of law for applied knowledge in the natural effort to abolish liquor drinking is a strange perversion of American policies and principles. The fact that we are living in a new world of speed and precision, where hand work largely has given place to the operation of powerful and complicated mechanisms which require clear brains and steady nerves, is dwelt upon scarcely at all in the general effort to abate the bootlegger. The human race has advanced or is advancing into fields of effort where the worker must be continually at his best or he will meet with disaster.

There is great need of a general agitation for clear brains and steady hands in all manner of employments. Such an agitation, intelligently carried out, would be far more efficacious than are legal shams and shall nots applied to personal conduct and individual appetites.—Chicago Daily News.



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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

The Man in the Well, by Oswald J. Smith.

A simple and charming story illustrating the plan of salvation. It sets forth the danger of invading by-paths in search of truth. It helps the minister and teacher to prepare to combat evil forces that are now at work to present a substitute to the path of God. It is a splendid book to present to young Christians. 27 pages. 7½x5 inches. The Christian Outlook Company, Toronto, Canada, 25 cents. A. H. L.

The Simplicity of the Spirit-Filled Life, by L. L. Legters.

A thoroughly sound treatment of this important phase of the Christian life, presented in the simplicity of the Holy Spirit, concerning whom it speaks so clearly. One is naturally very careful in the review of a book dealing with a subject like this, but this brochure by Mr. Legters has been read with real blessing and with a consciousness that what he says is what the Scriptures teach. 70 pages. 7x5 inches. Christian Life Literature Fund, Philadelphia. 30 cents. K. S. W.

Korea: The Old and the New, by Ellasue Wagner.

The title of this book is an index to its character. There are chapters on Korea's Heritage; her Physical, Everyday, Family, Child, School, and Religious Life; the Light of a New Day, etc. It presents a picture of the Land of Morning Calm as one sees her in this day of radical change, when there is a constant blending of the new wine of civilization with the old. The narrator has a flair for penetrating interpretation which gives her observations, especially of family and child life, an undeniable charm. 160 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. R.

The Minister's Week Day Challenge, by Edwin H. Byington.

A most helpful discussion of the opportunities, duties and dangers of the minister's "week-day" life and ministry. It deals with all the problems of a pastorate from the time when the call is being considered to the day when a resignation is in order. The emphasis is definitely practical; in fact, many readers will think that the author should have given more stress to the spiritual. The book is recommended to pastors, particularly young ministers. It will stimulate thought and action at the same time it enables one to avoid those common pitfalls which may ruin a pastorate. 229 pages. 7½x5 inches. Richard R. Smith, New York. \$2.00. H. L. L.

The Church and Adult Education, by Benjamin S. Winchester.

In our day the Church is awakening to the possibilities of religious education with its emphasis shifting more and more to the interests of the adult. Leaders everywhere are coming to realize the fact that adults must be educated religiously in order that the program with the children and young people may be carried out effectively in the Church. The author deals with three main aspects of this subject as follows: "Why Educate Adults?" "Areas of Adult Experience." and "Mobilizing the Church for Adult Education." While the subject matter is very helpful on the whole, yet we can hardly endorse the author's position with reference to "a new sense of unity between religious bodies." 180 pages. 7½x5½ inches. Richard R. Smith, New York. \$1.50. J. A. V. G.

Similes of the Ungodly, by Robert Lee.

The author presents a study of the Bible pictures of the unconverted, pictures from nature, from pastoral life, from social life, from the sea, etc. Excellent for evangelists and pastors as helpful illustrations which are really biblical. 102 pages. 7x5 inches. Pickering and Inglis, London and Glasgow. 35 cents. K. S. W.

Hands Around the World, by Wallace Archer.

In strong, simple phrase the author naturalizes fifteen historical characters in as many climes and countries, and his heroes display their courage and daring in the arts of peace no less than the arbitrament of war. The pervading atmosphere of the book is love for humanity. Its appeal to boys will be sure and ennobling. 134 pages. 7½x5 inches. Richard H. Smith, New York. \$1.00. J. R. R.

Nature and Bird Stories for Children, by Emma Florence Bush.

The distinctive feature which characterizes these stories is their originality. The material is brand new and not merely a new arrangement of old stories. This work is an answer to the constant demand for original material adapted to the mind of the child. They are short and vivid, and will hold the attention of the child. 158 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. A. V. G.

Missionary Heart Throbs, by James V. Reid.

A short homily introduces a series of converts in Latin America. The homily suggests the title rather than that which follows. Obviously the author is not thinking here in terms of the indigenous church, but the book throbs with passion for the unevangelized Indians and Ladinos of the southern republics, and illustrates the value of such work through typical examples of regenerated manhood. 96 pages. 7½x5 inches. James V. Reid, Fort Worth, Tex. 50 cents. J. R. R.

Old Fashioned Bible Themes, by A. H. Stewart.

This is a presentation in simple language of such doctrines as election, repentance, salvation, sanctification and others, designed especially to teach immature believers, and win sinners to a saving knowledge of Jesus Christ. 112 pages. 7x5 inches. Loizeaux Brothers, New York. Cloth 82 cents, paper 38 cents. K. S. W.

Lincoln and His Cabinet, by Clarence Edward Macartney, D.D.

Dr. Macartney has already attracted attention as a student and writer of Civil War history. This is his third book on Lincoln, the first two being *Lincoln and His Generation* and *Highways and Byways of the Civil War*. The merit of this work lies in the organization of its material and the interesting manner of the presentation of the relations between Lincoln and his cabinet. Much unwritten information of cabinet feeling, which ultimately affected the conduct and outcome of the Civil War is revealed in this interesting volume. The inner revelations of the great civil conflict confirms the established opinion that no less resourceful and ingenious an executive than Lincoln could have kept the cabinet together and obtained from all their best services in the interests of the nation. 366 pages. 8½x5½ inches. Charles Scribner's Sons, New York. \$3.50. C. H. B.

Gods of Wealth and War, by James Livingstone Stewart.

Mr. Stewart has given us a book of thrilling interest, quite maintaining the reputation gained by his former volumes, *The Laughing Buddha* and *The Goddess of Mercy*. That the Orient is thoroughly human, with the same soul passions, social problems, and spiritual conflicts as the Occident, is naturally and colorfully depicted by this story of the terrible struggle through which hapless China is passing.

As a story of human love and hatred it is equal to most of the novels on our shelves, but as a picture of the workings of the direful and devastating hand that stretches out from Red Moscow, the book demands a wide and attentive reading. Any one who has spent a period of years in that section of the world will have no difficulty in identifying the geographical and historical setting, and recognize the originals of many of the leading characters.

The supreme purpose of the book is not merely the depicting of human need and suffering, but demonstrating how such need is met only and adequately by the living Christ, whose ministers and messengers bring balm, comfort, and deliverance. 288 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. W. H. H.

The Lesson Round Table 1931, edited by Richard D. Dodge.

This volume contains discussion of the 1931 International Uniform Sunday School Lessons by some of the present-day religious leaders. These leaders represent a cross-section of the modern church. Some are known as evangelical and some as liberals. The method of approach to the lessons is practical rather than expository. Many vital suggestions as to the practical application of the truths of the lessons are presented. The failure to give an exposition of the scriptures and to make available the material of the lessons as it lies in the Holy Scriptures is to be sincerely regretted. Those who are looking for help in the exposition and practical application of the Sunday School lessons will be disappointed. 396 pages. 7 x 4½ inches. Cokesbury Press, Nashville, Tenn. \$1.25. P. B. F.

The Holy Land under Mandate, by Fannie Fern Andrews, Ph.D.

This is a scholarly and impartial treatise showing the contradictory situation in Palestine today which does not satisfy devout Christians, Jews, or Moslems. It is the first of a series planned to show the actual operation of the mandate system, a new principle in statecraft, hence it is of great interest from the standpoint of world affairs as well as religion.

The author is well equipped for her task by historical training, coupled with experience at the Peace Conference in Paris and personal investigation in Palestine. Accuracy and completeness are further assured because she had international law experts, officials of the League of Nations, mandate administrators, and others able to speak authoritatively on life and religions in the East, examine the chapters bearing on their respective fields. The historical background, geographical influences, the impalpable human elements, all receive due attention, and every pertinent action its setting, down to Lord Passfield's recent pronouncement and Premier MacDonald's modification last February. Quoted documents, constant footnote references, appendices, bibliographies for each chapter, an analytical table of contents, and excellent illustrations satisfy both exact students and the general reader.

375 and 447 pages with map. 9x6 inches. Houghton Mifflin Company, Boston. \$10.00, 2 vols. H. E. S.

(Continued on page 626)

Moody Bible Institute of Chicago

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

SPECIAL MINISTRIES

Dr. James M. Gray preached in June at the Bethany Reformed Church, Rose-land, Chicago, and also at the Logan Square Norwegian Baptist Church, Chi- cago.

James W. Davis, Superintendent of Men, was guest speaker at the Madison District Camp Meeting of the Evangelical Association, from June 21-28, at Witwen, Wis. He was listed on the program for thirteen different services, having charge of the evening evangelistic meetings.

D. L. Foster, Assistant Superintendent of Men, was announced to deliver evening addresses and morning devotional messages at the Methodist Protestant Conference at Lewiston, Ill., July 6-12.

AN ADDITION TO THE INSTI- TUTE STAFF

Carl J. Schumacher, a graduate of Aug- ust '26, has been called to the Institute to install and direct a proposed Cen- tral Mailing and Service Bureau, which has become a necessity in the development of its work. Mr. Schu- macher is a native of Ohio, a gradu- ate of the Sandus- ky High School and the Carnegie Institute of Tech- nology, and is a member of the Reformed Church. After his graduation from the Institute, he served with accept- ance as an assistant to the Director of the Evening School, until the death of his fa- ther required his return home to take care of the business of the deceased until such time as satisfactory disposition could be made of it. This has recently taken place, and the management of the Institute has been glad to avail itself of Mr. Schu- macher's services in this new and important position.



Carl J. Schumacher

FROM JERUSALEM

Dr. Grant Strohm, under date of June 23, writes to Dr. Gray:

"Here we are in Jerusalem! Wonder of wonders to us! As for me, having previously studied the situation, I am neither surprised nor disappointed, but am having my impressions visualized and deepened. Yesterday we visited Bethlehem and Hebron, and tomorrow we begin our journey northward, taking lunch at Shechem (of old) and spending the night at Nazareth. It seems so wonderful to realize that we are actually doing these things."

MOODY ALUMNI AT WHEATON COLLEGE

The seventy-second annual commence- ment exercises at Wheaton College,

Wheaton, Ill., were held June 11-17. Bach- elor degrees were conferred on the largest class in the history of the college, which included the following former students of Moody Bible Institute: Carl E. Anderson '27, Teresa Bettes '25, Isaac M. Bru- bacher '26, Paul D. Friederichsen '28, Mil- dred B. Grant '28, Stuart J. Gunzel '27, Alice E. Heck '27, Benjamin Jochums '21, T. Leonard Lewis '27, Leslie C. Lofdahl '26, Wolcott K. Pierce '26, James W. Price '27, Joseph Swan '25, Margaret E. Toms '29, Raleigh J. Van Cleave '27.

The Wheaton class of '31 will be well represented in the Institute next fall, as several of its members will be entering for further training. Of the one hundred and sixty young men and women in the class, ninety-three indicated their intention of entering some form of Christian serv- ice, forty-six expecting to go to the mis- sion fields.

The following former students of the In- stitute were included in the class of twenty- eight which was graduated from Wheaton College Academy, on Monday, June 15: Herman F. Dyck '10, Alva C. Evans '29, Adam N. Ferguson '29, Edith S. Fox '28, Alexander S. Kearney '29, Merold E. Westphal '29.

Last year there were more than sixty former students enrolled in Wheaton Col- lege. Not only does this happy exchange of students between the Institute and the college continue from year to year, but the Alumni of the Institute are also represented on the Faculty and Administrative staff of the College. Katherine C. Shapleigh (Cor. Sch.), Marion J. Downey '17, Clarabelle F. Hiney '16, are members of the Faculty. George V. Kirk '16, is vice-president, and William McCarrell '12, is a member of the Board of Trustees of Wheaton College.

ECHOES FROM THE NOONDAY MEETINGS

The noonday meetings that for six months continued their victorious mission in the Grand Opera House, Chicago, hold peculiar interest to Moody Bible Institute friends. A number of Institute Faculty members and many students were helpers at various stages of the meeting. The radio station W-M-B-I served for nearly the entire time as a means of sending the programs to the distant audience that num- bered many thousands each day.

What the meetings have meant to so many is well expressed by a Swedish paper, the translation of which reads:

"During the past week also, the large evangelical noonday meetings in the heart of Chicago have continued unto rich bless- ing. Now it has been the president of the great Moody Bible Institute, Dr. James M. Gray, who has preached. It was touching last Friday to behold the large opera house filled to the greatest extent with men who had come in from the noisy life of a great metropolis. There they sat quietly and rev-

erently under the influence of a powerful evangelical proclamation that came solidly and substantially from the lips of this ex- periented theologian. And after the preach- ing, men in their best years were standing here and there throughout the assembly, and requested prayer. And while the choir sang and many more were urged to come along, these remained standing until later they went forward for further instruc- tion and prayer. A holy seriousness rested over the audience and the interest seemed to continue. Letters were read from such as had during the meetings come to life and peace."

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Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with *Monthly* readers in all parts of the world. Please send items promptly, written legibly, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

PHILADELPHIA AUXILIARY REPORTS

The Philadelphia Auxiliary held a "real old-fashioned M. B. I. get-together" in the Central North Broad Street Presbyterian Church on the evening of May 25. The fellowship supper, served by the ladies of the church, was an occasion of abounding spiritual joy. We quote from an interesting letter: "In the whole ten years I have been associated with the Institute we have never had a more delightful occasion. There were nearly one hundred present. Many testimonies were given, and at the close there was almost an 'upper room' experience." Merrill T. MacPherson '14, is president of the auxiliary.

Harry Beckman '15, Owensboro, Ky., recently spent a few hours visiting M. B. I. and looking up old acquaintances. He is active in a ministry that commands his full measure of talent both as preacher and gospel singer. For a portion of each month he ministers to the Baptist Church of Edwardsport, Ind. All vacancies of time are filled with evangelistic dates. He was recently in Michigan, where he has witnessed some sweeping victories for Christ.

Howard C. Fulton '15, pastor of the First Baptist Church, Buffalo, N. Y., was granted the Doctor of Divinity degree by the Los Angeles Baptist Theological Seminary at its spring commencement. He was ordained to the ministry at Norwalk, Ohio, in June, 1918, and for nine years was pastor of the Berean Baptist Church, Grand Rapids, Mich., before going to Buffalo in 1927.

Percy T. Chapman '08, for many years a missionary in Central America, now resident in Sussex, England, feels that an inspiring testimony to the life and influence of D. L. Moody is found in the ministry of William Fitzsimmons, who has just retired from active service as chaplain of the East End police court in London after forty-two years of victorious work. "In 1889 he came under the influence of Mr. Moody, turned aside from a promising commercial career, and went to the East End to become the first police court missionary. He has saved some 10,000 homes from ruin and made useful citizens of countless men and women."

Estella Hayes '31, has been accepted by the China Inland Mission, and will sail for her field in the fall.

E. James Cain '27, was graduated in June from Macalester College, St. Paul, Minn.

C. W. Evans '24, Hyndman, Pa., is serving in a neglected mountain field as pastor, teacher, and book missionary. He writes: "We need your prayers for this field of labor."

W. E. Denham '09, has accepted the pastorate of the Euclid Baptist Church, St. Louis, Mo.

John S. Hall, M.A., '08, home on furlough from Africa, where he labors under the Sudan Interior Mission, visited the Institute in June for the first time in sixteen years. He addressed the students on two occasions, and also spoke at Moody Memorial Church.

Chester Evans '29, is now an ordained minister of the Congregational Church. He is having much blessing and success in a pastorate at Olyphant, Pa.

Mrs. Asher E. Thurston (Harriett Lawrence '16) reports that last year twenty-eight new members were taken into the East Side Presbyterian Church, Ashtabula, Ohio, of which her husband is pastor, twenty-four on confession of faith. A Bible conference under the direction of Rev. James F. Harrison, of the Institute Extension Staff, resulted in blessing to the whole community and in the formation of a Bible conference group. Mrs. Thurston is being used by the ministers of the community and state for religious and child welfare addresses. She was one of the delegates to the White House Conference on Child Welfare as state president of the Child Conservation League.

Mrs. Homer W. Grimes '27, is now living in Edinburg, Tex., where her husband has entered upon the pastorate of the First Baptist Church, after spending some years in the evangelistic field.

Klon E. Matthews '26, is entering upon his second year as pastor of the Brunswick United Presbyterian Church, Gary, Ind. He writes that last year the Lord blessed the church with nine additions by confession and two by certificate.

Harold Lewis '31, who is in charge of the open air activities of the Scripture Testimony League, has made a wide distribution of Scripture and tracts. During the past six weeks 2,663 scripture portions in nine different languages, 1,865 tracts in four different languages, and 602 Gospels in three different languages have been distributed. There have been 6,396 automobiles tagged with scripture inscriptions, while 147 Chinese laundries and 101 ships have been visited. Mr. Lewis requested that members and friends of the Scripture Testimony League keep this work before them in their intercessions during the summer months.

Herbert Atkinson '24, and Mrs. Atkinson, paid a visit to Institute friends June 18 to 22, while returning from the Presbyterian General Assembly at Pittsburgh, Pa., where Mr. Atkinson served as a commissioner from his Synod. He is now pastor of the Presbyterian churches at Flaxton and Bowbells, N. D. Mrs. Atkinson especially enjoyed a visit with friends of

the Publication Department, where she was employed while her husband was an M. B. I. student.

Cornelius Beerthius '28, was ordained to the gospel ministry at the North Shore Church, Chicago, June 17. He and Mrs. Beerthius (Frances Peigh '28) are living at Hudsonville, Mich., in charge of a church. They greeted friends at the Institute recently.

Otto R. Loverude '23, pastor of the First Baptist Church, Great Falls, Mont., and Mrs. Loverude, are utilizing a three months leave of absence for their field of service. In two years 129 members have been added to the church, and a new building is now in course of erection. Mr. Loverude is taking special studies in church administration at the University of Chicago. Since leaving the Institute he has been graduated from the Northern Baptist Seminary and Colgate University. Mrs. Loverude was for two weeks a guest at the Institute. Besides the work on his own field, Mr. Loverude devotes two weeks each winter to evangelistic work among the Crow Indians at Lodge Grass, Mont.

Emmaline McKie '28, and Dana Hudson '28, graduated with the spring class of nurses from the Georgia Baptist Hospital, Atlanta, Ga., the former having the distinction of holding the highest honors in the class, and the latter only two points behind. Miss McKie received the loving cup which is granted each year as a mark of special fitness to perform the work of professional nursing.

Doreen Searle '29, Zenana Bible and Medical Mission, 35 Empress Road, Lahore, Punjab, India, writes enthusiastically of her work. Appreciative of the natural beauty all about her, she is still more aware of the profound spiritual need. Her greeting to her class mates is: "Look up. Keep down. Pray through."

TIMOLEON

A FRIEND OF PAUL

By Mabel Ansley Murphy

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Mrs. Jones

Charles F. Hummel '12, of the South Africa General Mission, has returned to America for a period of rest. He tarried for two weeks in England en route. Just before leaving Africa he was permitted to see the object of long hopes, the Gospel of John and the new hymnal from the Niger Press in the Rukula language. He expected to reach Mrs. Hummel's home in Cleveland about July 1.

Lucy Junod '28, working under the Africa Inland Mission at Shinyanga, writes: "I have been blessed among our lepers. Many come here and find the Saviour—we have around 160 to 180. Some are living for His glory. Oh, how wonderful to see the changes the Lord performs in human hearts that are yielded to Him!"

Harold R. Cook '26, and Mrs. Cook (Florence Hosie '27), Rio Caribe, Venezuela, S.A., report the health and happiness of the seven-month-old babe, Dale. Their letters explain the governmental edict regarding the exclusion of missionaries. Those who are there may remain, but the work will devolve more and more upon native workers.

W. E. Sampson '26, pastor of the First Baptist Church, Harvey, Ill., presents his first annual report with much gratitude to God for spiritual and material progress. There have been victorious evangelistic efforts, and 101 members have been added to the church roll, a net gain of 70, the present membership being 364.

Jacob Peltz '17, 4530 N. Menard Ave., Chicago, general secretary of the Hebrew Christian Alliance of America, has sent out a heart warming letter setting forth anew the great evangelical objectives of this organization, which has done so much to present Christ to Israel. The work is far reaching and fruitful.

Harry Davis '27, Cardiff, Wales, is carrying the ministry of song and gospel message to an ever increasing audience in the British Isles. The *Small Heath Baptist Magazine* says, "The record of his ministry over one week is a trenchant reply to the critics who have doubted the potency of the real gospel message in these modern days, and has proved once more the all-sufficiency of Christ."

Ralph D. Rhodes '30, has held the pastorate of the Community Christian Church, Whiting, Ind., for one year, and has seen the Sunday School expand from an attendance of 54 to 144. Ten per cent of all offerings are devoted to the cause of missions and much joy and blessing has followed upon the faithful observance of this rule.

BORN

To John Kuhn '26, and Mrs. Kuhn (Isobel S. Miller '26), a daughter, Kathryn Alice-Ann, April 10, Tali, Yunnan, China.

To Klon E. Matthews '26, and Mrs. Matthews '24, a daughter, Barbara Ann, May 10, Gary, Ind.

To Ralph Blakeslee '33, and Mrs. Blakeslee '30, a son, Ralph David, May 21, Saginaw, Mich.

To Pat Wimberly '30, and Mrs. Wimberly, a son, Patrick Rogers, Jr., June 2, Orlando, Fla.

To L. L. Leininger, '28, and Mrs. Leininger '28, a daughter, Frances Lea Leininger, Bolchow, Mo.

To M. C. Maietta '20, and Mrs. Maietta, a son, Ernest Lloyd, June 8.

To E. F. Austin '25, and Mrs. Austin '25, a son, Garland Dean, June 10, Cedar Rapids, Ia.

MARRIED

Raymond E. Howell '30, and Eva Minnie Miller '31, June 1, Humeston, Ia.

Roy N. Seberg '26, and Helen Bernadine Anderson '30, June 6, Chicago, Ill. Isaiah W. Wilson '27, and Evelyn Dee Goodurem, June 18, Chicago, Ill.

WITH THE LORD

Darle May Taylor '17, after a ministry of thirteen years as an instructor in the public schools of Omaha, Neb., entered into rest on June 16. Interment was made at Belvidere, Neb.

Herbert G. Spence '21, while conducting evangelistic meetings at Brantford, Canada, in April, was taken suddenly ill and died a few days later in Hamilton.

Mrs. E. T. Richmond '27, on April 6, at Memphis, Tenn., entered into the glory of the heavenly life.

Martha Evelyn Phipps '17, after many weeks of suffering, went to be with the Lord from the home of a brother at Ogden, Ia. Among her friends and in her home church at Boone, Ia., she had witnessed a good confession and wrought well for her Master.

Mrs. Oliver E. Ekstrom (Ruth Dorothy McFarlane '23), who with her husband and five children had been enjoying a furlough from missionary service in Guatemala, C.A., on April 23, fell asleep in Jesus, following an operation. Burial took place from the Bowmanville Church, Chicago. Her radiant and gracious presence will be greatly missed both in the mission field and among numerous friends.

Elmer O. Rife '95, pastor of the United Evangelical Church, Naperville, Ill., ceased from earthly labor on June 11, passing on to service in the Church Triumphant. Interment was made at Naperville.

Loami E. Thornton '05, after years of service in the Christian ministry, entered into the eternal rest on February 18, at the home of his daughter in Iowa.

Thelma B. Thumm '26, after less than a year of happy service under the Presbyterian Board, as a nurse in the mission at Soonchien, Korea, succumbed to the ravages of sleeping sickness on May 22. Beloved by all her fellow workers, her memory and influence will be a continuing benediction.



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FAMILIAR VOICES

P. B. Chenault, whose home is in Virginia, came to us from Detroit, Mich., where he was engaged in the real estate business, and as a layman was actively engaged in young people's work. He is a member of the December '31 class of the General Bible Course, and is planning to enter foreign missionary work. Mr. Chenault has an unusually good speaking voice, which has been heard frequently in the devotional messages on the Morning Worship period.



P. B. Chenault

Lillian Dahlof is spending her first term in the Moody Bible Institute pursuing a course in Christian Education and Music. Formerly engaged as a stenographer in her home city of Muskegon, Mich., she felt led to enter the Moody Bible Institute to prepare herself for definite Christian service wherever the Lord may lead. Miss Dahlof has a musical heritage as the daughter of Julius Dahlof, who wrote many of the gospel hymns of the Norwegian Evangelical Free Church. She assists regularly in both the Scandinavian and English broadcasts as vocalist and accompanist, and uses effectively for her own accompaniment the octophone and harp-zither.



Lillian Dahlof

"THE PLACE OF THE SEA"

Madam Guyon sang in her prison cell:

"Oh, it is good to soar
These bolts and bars above,
To Him whose promise I adore,
Whose providence I love,
And in these prison walls to find
The joy and freedom of the mind!"

Another saintly prisoner, in the chamber of suffering, has through many years been one of America's most beloved singers of Bible truth and Christian triumph. Annie Johnson Flint has become a household name in multitudes of Christian homes. Her poems have sweetened the day, shortened the night, given courage to the disheartened, and in every line made the availability of God's grace and helpfulness seem more real.

A number of attractive volumes of her poems have been published by the Evangelical Christian Publishing Company, Toronto, Canada. To one of the most popular and beloved of these poems William M. Runyan has recently written a musical setting which has been interpreted over the air by the Announcers Trio, and we present it to our readers this month.

August, 1931

"O SING UNTO THE LORD A NEW SONG"

Psalm 98:1

W-M-B-I has responded to the call for old songs, and many of the requests sent in have occasioned much search, in order to meet the desire of friends for songs that have been a blessing in the long ago.

But the new song has its place, according to Scripture. Many of the songs that have become most popular and are now

found in many songbooks, had their introduction over the radio, as the singers had the manuscript copies before them.

The same spiritual impulse that will find expression in a new sermon, a fervent newly uttered prayer, a vital testimony for Christ, will also inspire the voicing of the new song. It is a joy to W-M-B-I that so many of its listeners have found blessing in songs which have been sung from its studio for the first time.

Do not measure the blessings of prayer by feelings. When you feel least like praying you need it most. Satan uses discouragement and despondency to break up habits of supplication; but a traveler might as well give way to drowsiness and inaction when in danger of freezing!—A. T. Pierson.

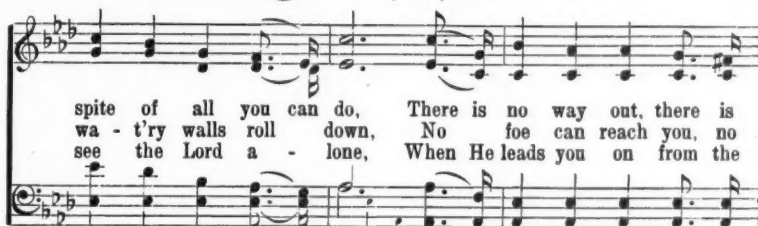
At the Place of the Sea

ANNIE JOHNSON FLINT

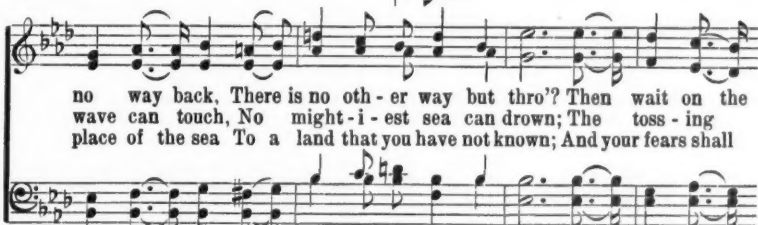
WILLIAM M. RUNYAN



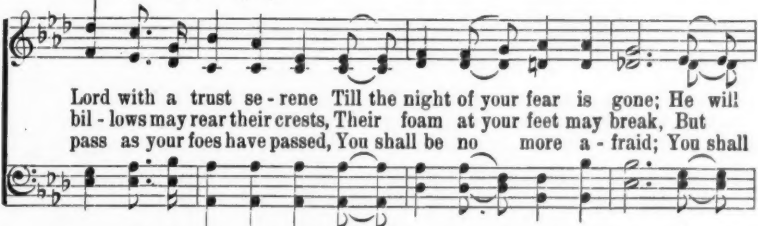
1. Have you come to the Red Sea place in your life, Where, in
2. And His hand will lead you thro'—clear thro'—Ere the
3. In the morn-ing watch, 'neath the lift-ed cloud, You shall



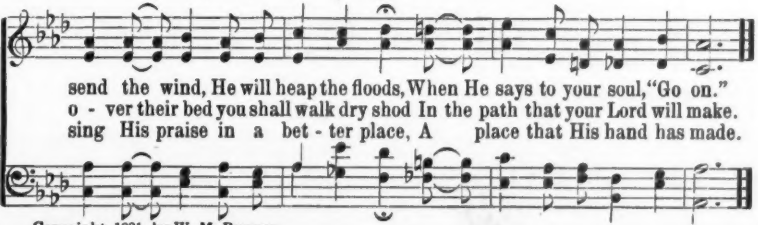
spite of all you can do, There is no way out, there is
wa - t'ry walls roll down, No foe can reach you, no
see the Lord a - lone, When He leads you on from the



no way back, There is no oth-er way but thro'? Then wait on the
wave can touch, No might-i-est sea can drown; The toss-ing
place of the sea To a land that you have not known; And your fears shall



Lord with a trust se-rene Till the night of your fear is gone; He will
bil-lows may rear their crests, Their foam at your feet may break, But
pass as your foes have passed, You shall be no more a - fraid; You shall



send the wind, He will heap the floods, When He says to your soul, "Go on."
o-ver their bed you shall walk dry shod In the path that your Lord will make.
sing His praise in a bet-ter place, A place that His hand has made.

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Outline of the Epistle to the Romans, by J. W. H. Nichols.

This, as its title indicates, is a brief outline study of this great epistle. Those who are looking for a help of this kind will be pleased with this. It is spiritual and thoroughly evangelical.

54 pages. 7x5 inches. Bible Truth Depot, New York. 20 cents. P. B. F.

Doctor Barnardo: Physician, Pioneer, Prophet, by J. Wesley Bready, Ph.D., M.A.

Of Dr. Barnardo, Friend of the Children, who ceased from his earthly labors some twenty-five years ago, the London Times then declared, "He may justly be ranked among the greatest public benefactors whom England has in recent times numbered among her citizens." Though he died at sixty years of age, his numerous children's homes had sheltered and offered training and Christian nurture to 60,000 waifs and destitute children. The whole story, covering ancestry, the journey of the Dublin youth to London for training as a medical missionary, the clear call to a ministry for the waifs of London's East End, beginnings, expansions, persecutions, financial methods—indeed, a full and satisfying story is here, and the heart of the reader will burn within him as the pages are turned.

271 pages. 8½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.50. W. M. R.

The Jew and His Destiny, by E. H. Moseley.

Much has been written upon this subject, but in this small brochure the writer has endeavored to present in the most simple and concise manner the Bible prophecies concerning Israel and their fulfillment, particularly in the present day. It will especially be appreciated by those who are anxious to get the very latest views upon the resettlement of Palestine and the movement towards reorganization of the Jewish people as a nation.

71 pages. 8x5½ inches. The author, 409 E. Pecan Street, Gainesville, Tex. 35 cents. C. H. B.

God's Truth versus Man's Theories, by J. H. Gauss, D.D.

Christians who would be approved workmen for God need rightly divide the errors of Satan as well as the Word of Truth, for the Devil has closely copied (with vital omissions and subtle alterations) the inspired Bible, so that many an un instructed reader is entangled in false beliefs. This valuable handbook expounds in the light of Scripture fourteen prevalent religiousisms, including Christian Science, Judaism, Unity, Millennial Dawn, Swedenborgianism, and in fact every known cult of large following. As dean of Brookings Bible Institute in St. Louis, the author is a skilled and reverent teacher, and shows whatever of truth the error enshrines, how we can wisely approach its devotee, what scripture passages (often quoted in full) may be helpfully used, and the questions and arguments that have carried conviction in known cases. His spirit and his clarity are both winning, and this book should be carefully studied to the glory of God.

286 pages. 7½x5 inches. Faithful Words Publishing Co., St. Louis, Mo. \$1.50. H. E. S.

Foundations for Human Engineering, by Charles R. Gow.

For professor of Humanities the Massachusetts Institute of Technology has been fortunate to secure one of America's leading construction engineers, still engaged in active business. His lectures here reproduced are invaluable for any student aiming at a business career. We wish every boy could read them, and girls as well. He shows how to chart our strong and weak points, and to gauge fellow workers and all with whom we deal with equal care. Each chapter is immensely interesting, the more so because of illustrations from actual business experience. A few titles are: The Retort Courteous; He Who Talks Too Much; Eyes That See Not; That Self-Starter, Initiative; Personality; The Integrated Whole; Loyalty Up and Loyalty Down.

Questions put by the students with the author's answers make up the final chapter of this remarkably instructive little volume, and another successful man who founded the course introduces it with his own address on Knowledge Plus Wisdom. 226 pages. 8x5 inches. Macmillan Company, New York. \$1.00. H. E. S.

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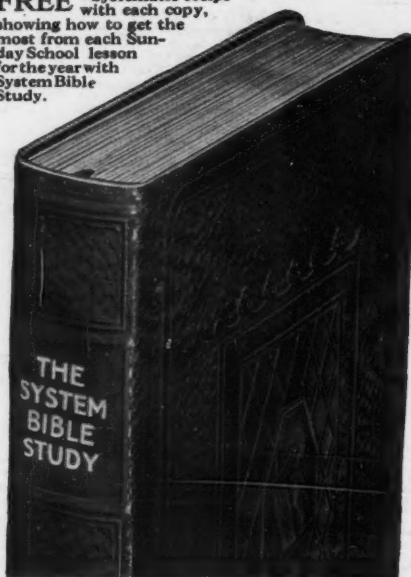
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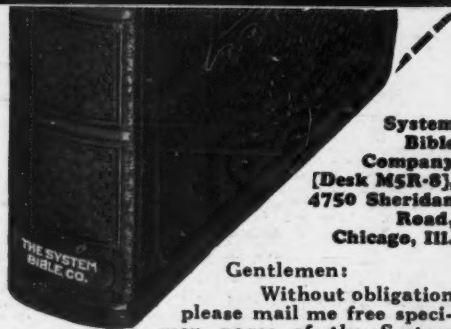
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